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WASHTENAW JEWISH NEWS

December 2012/January 2013 Kislev/Tevet 5773 Volume XXXVII: Number 4 FREE

Noreen DeYoung to be honored for 25 years of service to the JCC

Nancy Margolis, special to the WJN

Noreen DeYoung, Jewish Community Center of Greater Ann Arbor's director of Child, Youth and Family Programming, will be honored for her 25 years of service to the JCC at a special celebration on Saturday evening, January 12, from 5:30–9 p.m. at the JCC.

The celebration will reunite JCC founders, former members of JCC boards of directors and preschool parents and their children from the past quarter century. Current preschool families will host the event. The program will begin with Havdalah and will be followed by memories from former students.

A highlight of the evening will be a slide show including photos and tributes from former students and community members. A fundraising component will include a White Elephant Sale. Participants are encouraged to donate an item they no longer have a need for, to be included in a silent auction.

Chuck Newman, one of the founders of the JCC, said, "The JCC owes Noreen so much. Through her leadership the JCC preschool has grown to one of the best in the county. The preschool has been a source of strength and nourishment for the JCC."

Noreen DeYoung

DeYoung began her career with the JCC as a preschool teacher. She rose to director of the Early Childhood Center (ECC) in 1992 and served in that capacity for 20 years. During her tenure as director of the ECC, the school grew each year more than tripling in size.

This year DeYoung was honored with a promotion to a newly formed position of Director of Child, Youth and Jewish Family Programming. DeYoung supervises the ECC and is responsible for operations for all of the after- school programs such as Kids' Konnection and Kids' Club, enrichment classes, School's Out days and weeks, and Kids' Nights Out. She plans many new ventures into Jewish family programming, bringing together the entire community.

During her career, DeYoung oversaw the adoption of the nationally acclaimed High Scope curriculum to the ECC. She became a High Scope trainer for other preschools and has been a presenter at numerous early childhood education conferences nationwide. She conducted workshops at conferences sponsored by the Coalition for the Advancement of Jewish Education (CAJE) and has served as a validator for the National Association for the Education of Young Children (NAEYC).

DeYoung has received many awards for her work in early childhood education. She was honored by the Jewish Community

Continued on page 4

Israel Programs Fair for teens and young adults

Mimi Weisberg, special to the WJN

Representatives from organizations offering Israel travel experiences for teens and university students will gather on Sunday, January 13, 12:30–2 p.m. for the Jewish Federation's first Israel Programs Fair. The event will be held at the Jewish Community Center. The purpose of the fair is to provide local teens and their families with information about the wealth of options to experience the land, culture and society of Israel with their peers.

Traveling to Israel with peers is an important factor in determining future involvement in the Jewish community. This understanding led to the formation of the highly successful birthright/Taglit program 13 years ago. "Many people choose to go to Israel with a birthright trip during their university years," says Eileen Freed, Federation's director of Israel & Overseas. "But longer term experiences, especially during high school and the gap year before college, solidify this connection earlier, deepen their understanding of the country, and prepare teens to be knowledgeable Jewish leaders on campus. As Israel is celebrating

Continued on page 4

Ariel Freed, Miriam Alexander and friends on Young Judaea's Machon in Israel summer program

Chabad to host latke fest

Mendy Rimler, special to the WJN

With Chanukah just around the corner, preparations for the festival at Chabad in Ann Arbor are already in full swing. The Ann Arbor Jewish community is invited to celebrate the festival of light at a fun-filled family Latke Fest on Sunday, December 9. Mad Science will headline the event, to which they will bring a thrilling live fire and ice show to this year's Chanukah celebration.

During the party, kids will have the opportunity to try their hands at making potato menorahs and potato stamping. An eight-foot Menorah will be erected alongside an oil factory and an entertaining and enlightening class on how olive oil is produced.

True to form, the Latke Fest will feature a latke eating contest and a latke tasting show highlighting a diverse mix of latke recipes.

According to Shternie Zweibel, coordinator of the event, this year's event is not just another Chanukah party with the stock activities and foods. "We're adding more fun activities and focusing on a different theme this year, in order to convey the message of the holiday in a new and exciting format," she said.

As in the past, this year, Zwiebel says she wants to ensure that "the holiday's illuminating message will resonate with relevancy and meaning for kids and their families."

In keeping with latke theme, children will also participate in a Mr. Potato Pool, potato sack race and potato stamping. Dinner will be served.

The event will be held at the Chabad House 715 Hill Street, 4–6 p.m. For more information, contact Shternie Zweibel at 995-3276 #15/ director@mycampganisrael.com.

If registering before December 6, the charge is $25/family and $8/person. The charge at the door, will be $30/family and $10/person. To preregister, visit www.jewmich.com. ■

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Interfaith Council for Peace and Justice condemns synagogue protests

Interfaith Council for Peace and Justice calls for end to synagogue protests, criticizes religious harassment by group that "traffic[s] in anti-Semitism"

Interfaith Council for Peace and Justice (ICPJ) has issued a statement calling on a group calling itself "Jewish Witnesses for Peace" to end their weekly protests against Beth Israel Congregation, a local Jewish synagogue.

ICPJ Director Chuck Warpehoski, explains, "We have long opposed the pickets and recognized that they are hurtful and unproductive, but we did so quietly to avoid feeding the attention-seeking behavior of the protestors. But that low-key approach left the members of the synagogue and the broader Jewish community feeling isolated in the face of ongoing harassment. That's why ICPJ decided to amplify our call to end the harassment of the worshipers."

Warpehoski continues, "While we hope that our plea for civility and respect will lead the picketers to rethink their actions, we realize that we cannot force them to stop. We certainly don't want to infringe on constitutionally-protected free speech, so our response is to also speak out against behavior that we consider unacceptable."

According to Warpehoski, "While the weekly targeting of worshipers on their way to religious services is troublesome enough, ICPJ also takes issue with the group's broader attacks on Judaism. For example, they have circulated writings claiming that Jewish religious observances turn Jewish boys and girls into monsters. It is abhorrent that someone would disseminate such blatantly anti-Semitic propaganda. The time has long come for the group to stop."

Interfaith Council for Peace and Justice is a 47-year-old nonprofit that empowers people of faith and people of conscience in the Washtenaw County/Ann Arbor, Michigan area to act on their moral and religious values to build a better world.

ICJP STATEMENT

(unanimously approved by the ICPJ Steering Committee on October 9, 2012)

In 2005 Interfaith Council for Peace and Justice (ICPJ) called on Henry Herskovitz to end his weekly protest outside Beth Israel Congregation as they were "hurtful" and "counterproductive."

Over the past seven years our response to the protests has been to avoid feeding the attention-seeking behavior of the protestors. So our response has been confined to such activities as the 2005 statement, expressing support to the synagogue's leadership, inviting Rabbi Rob Dobrusin of Beth Israel Congregation to speak on a panel about religious freedom and declining protestors' requests to participate in ICPJ public statements.

We at ICPJ realize that we are called to speak out more strongly and clearly. As an interfaith organization committed to social justice and civil discourse, we are called to be an ally to those facing religious harassment, not just a passive bystander. Having had this realization, we now publicly restate our opposition to the synagogue protests and call on the participants to stop their campaign of harassing Jewish religious institutions.

For the past nine years, members of Beth Israel Congregation have had to face weekly protests outside their house of worship as they enter to attend Shabbat services. This harassment of worshippers is uncalled for and remains hurtful and counterproductive.

Furthermore, the group has a disturbing history of condemning not just Israel or Israeli policies but Judaism itself. For example, in 2007 Mr. Herskovitz circulated writings alleging that "Nice little Jewish girls and boys aren't born as monsters, they are turned into monsters by their parents and rabbis" through "Jewish holidays such as Passover" which "help make the deaths of others holy, justified, and, in the case of Purim, fun." To circulate writings that demonize Jewish religious observance and claim that Judaism turns children into monsters is to traffic in anti-Semitism.

We value the U.S. right of free speech. The protesters have first amendment protection for their activities, and we in no way desire to interfere with their rights. Instead, we too use our right to free speech to call for a community of respect and civility.

Harassment does not lay a path to peace. We again call on Mr. Herskovitz to end the protests outside Beth Israel Congregation and the targeting of Jewish religious institutions. ■

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Jewish Family Services reaches out to the community

Cindy Klein, special to the WJN

While some celebrate the season, others look for a lifeline

During the holidays there is an expectation to feel happy, to celebrate family and friends, to give gifts and bring smiles to others. Unfortunately, for many in the community, their needs are so great that it's nearly impossible to find the strength or the resources to be joyous. There are many in the community who are vulnerable, often feeling lonely or isolated. In cases where an individual or family has experienced a recent loss, these emotions are magnified.

Jewish Family Services is able to address the needs of those most vulnerable through counseling, crisis management services and other support services. This is the time of year that one is reminded of the importance of supporting the community, giving back and welcoming the stranger. Between January 1 and October 31, JFS provided financial assistance, counseling, crisis management and referrals and career services. JFS has also served the needs of 376 older adults. Currently, JFS is hard at work resettling 15–25 refugees each month from war-torn countries; individuals and families who are looking for their American dream, freedom and safety. Jewish Family Services is here to welcome them, assist them in finding housing, furniture, and other household goods, enroll them in English as a Second Language classes and to teach them about the American holidays and culture.

For those who choose to get involved, there are numerous volunteer opportunities. One of the favorite programs among the Jewish volunteers is to serve as language tutors for newcomers; this gives them a chance to connect to their own past and give back to the community.

JFS Intern Deborah Fox in the food pantry

The needs are great right now within the Ann Arbor and surrounding communities. This is a perfect time to teach children about the mitzvah of *tikkun olam* (repairing the world). Consider starting a family tradition by holding a food drive. JFS is in need of food pantry items. Aside from basic staples, the pantry provides kosher, halal and low-sodium food—the pantry must be kept stocked. Another opportunity is to volunteer with JFS meals on wheels, a great experience for children and grandchildren. Volunteers are also needed to deliver Chanukah packages to homebound seniors or visit with the elderly. There are a myriad of opportunities to give.

Additionally, JFS could use in-kind donations such as furniture, cars, computers and printers (no more than 1–2 years old), small kitchen appliances and new personal care items. Household cleaning supplies, kitchen and new bath towels, sheets and blankets are also needed.

The JFS Gift of Gratitude tribute program is available again this year. For every $50 contribution, JFS will send up to five tribute cards with personalized messages. This is an ideal way to honor a parent, recognize a teacher, pay tribute to a co-worker, acknowledge caregivers and thank a neighbor. To give a Gift of Gratitude, call JFS or go http://jfsannarbor.org/gift-of-gratitude-form and submit information online.

Community collaboration doesn't stop here. Now in its fourth year, the Temple Beth Emeth Sisterhood is running its Annual Holiday Gift program. Through their generosity, JFS is able to ensure that families will be able to celebrate the holidays. There are already 35 clients, ranging in age from six months to 65 years old, "signed up" to receive gifts through this program. Approximately 50 Temple Beth Emeth families participate each year.

The mission of Jewish Family Services is to create solutions, promote dignity and inspire humanity for all in Washtenaw County. To volunteer, make a charitable contribution, donate in-kind items or to receive additional information about JFS, contact Cindy Klein at cindyk@jfsannarbor.org or Anya Abramzon at anya@jfsannarbor.org or call 769-0209. ■

Aviva Panush to teach adult education course at the JCC

Karen Freedland, special to the WJN

Florence Melton Adult mini-school teacher and educator Aviva Panush will return this January to the Jewish Community Center of Greater Ann Arbor to offer a four-session course on Jewish text that will focus on the written words of the Jewish heritage. The course is titled "A (non-traditional) Taste of (Traditional) Text."

Aviva Panush

Panush writes, "Traditional Jewish texts are filled with much wisdom on relationships and life. They also are filled with fascinating and controversial stories, risqué topics and revolutionary ideas. Join us for a 'taste' of (some of) these texts as we enjoy their content and explore their meaning for us today. We will look at texts from Torah and Tanach, the Talmud and the Siddur."

Panush has been involved in formal and informal Jewish Education for over 30 years, teaching adults and children of all ages, directing religious schools, developing curricula and training teachers. She currently serves as school director at Congregation Shaarey Zedek in East Lansing, and as an instructor for the Florence Melton Adult Mini-School of Metro Detroit. Panush holds a master's degree in educational leadership with a focus on community education, as well as degrees in urban planning and environmental education.

Classes will meet from 7–8 p.m. on Thursdays, January 24–February 14. Pre-registration is required by January 17. A minimum of six people is required to hold the class.

Class fee is $50 for JCC members, $70 for non-members. For more information, contact Karen Freedland at 971-0990 or karenfreedland@jccfed.org. ■

Jewish Community Center to host talk by Zvi Gitelman

Karen Freedland, special to the WJN

Zvi Gitelman will speak at the Jewish Community Center of Greater Ann Arbor on Sunday, January 27, at 4 p.m. Gitelman's topic will be "The Holocaust in the Soviet Union." This talk takes place the same day as the International Holocaust Day.

Community member Miriam Brysk, a Holocaust survivor herself, traveled with Gitelman to the ghettos and concentration camps of Eastern Europe. She had strongly urged him to present a program about the Holocaust in the Soviet Union, after hearing history lectures from him during that trip.

Zvi Gitelman

Gitelman is a prize-winning teacher and the author of fifteen books, including the acclaimed A Century of Ambivalence: The Jews of Russia and the Soviet Union Since 1881. He is a professor of political science and Preston Tisch Professor of Judaic Studies at the University of Michigan. Gitelman is a leading authority on Soviet Jewry and modern Jewish communities and politics in Israel and Eastern Europe. He has served as director of the Frankel Center for Judaic Studies at the U-M and the university's Center for Russian and East European Studies. For more information, contact Karen Freedland at 971-0990 or karenfreedland@jccfed.org. ■

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SPICE* of Life

***Social, Physical, Intellectual, Cultural, and Educational Programs for Adults**

Jessica Webb, special to the WJN

December & January

Tuesdays

11 a.m. – ***Energy Exercise with Maria Farquhar.*** $4 per session.
Noon – ***Homemade Dairy Lunch Buffet***. $3 per person
1 p.m. – ***Mah-jongg, Sewing and Quilting.***

Thursdays

10 a.m. – ***Energy Exercise with Maria Farquhar.*** $4 per session.
11 a.m. – ***Current Events with Heather Dombey.*** A discussion of this week's news. Bring items of interest for group discussion.
Noon – ***Homemade Dairy Lunch Buffet***. $3 per person
1 p.m. – ***Special Events and Presentations*** (See below for details).

Special events and presentations

Thursday, December 6
12:30 p.m.: Birthday celebration for all with November Birthdays. Bring family and friends for lunch and birthday cake.
1 p.m.: Diane Fenske, Geriatric Service coordinator of Jewish Family Services, will present on the programs and services of her organization.

Thursday, December 13
12:30 p.m.: A registered nurse from Care Response will provide free blood pressure checks.
1 p.m.: Rabbi Robert Dubrusin from Beth Israel Congregation will speak with SPICE. The title of the talk is Jewish Lessons My Grandmother (and Lucy Ricardo) Taught Me. Rabbi Dobrusin will discuss his memories of his grandmother and how a chance encounter with her led to his love of classic TV situation comedies and the lessons they can teach everyone.

Thursday, December 20
1 p.m.: Mary Schlitt of Food Gatherers will speak about her agency.

Thursday, December 27
1 p.m.: Kathy Koehler from Alpha House will be presenting on background, sponsors, and clients who benefit from their organization.

Thursday, January 3
12:30 p.m.: Birthday celebration for all with November Birthdays. Bring family and friends for lunch and birthday cake.
1 p.m.: Rabbi Lisa Delson from Temple Beth Emeth will speak with SPICE on Kishke, Latke, Matzah: Why Jews love food.

Thursday, January 10
12:30 p.m.: A registered nurse from Care Response will provide free blood pressure checks.
1 p.m.: The Family Learning Institute's founder, Doris Sporling, will present on the organization.

Thursday, January 17
1 p.m.: Eileen Freed will present on her trip to Australia entitled: Tales from Down Under. Eileen will be sharing a series of photos and stories.

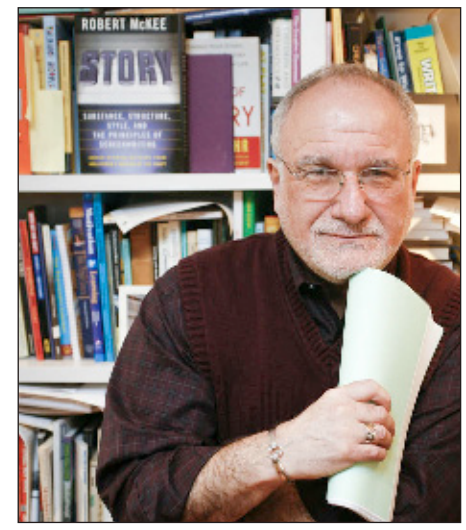
Thursday, January 24
1 p.m.: Lauren ZInn founder of Zinn House, a Jewish interfaith organization, will be presenting on "The Dramatic Changes that are Happening to the Religious Landscape Between Judaism and Other Religions." She will be discussing the mindscape behind it and what new forms of religion one might see in the future.

Thursday, January 31
1 p.m.: Rabbi Blumenthal from Beth Israel Congregation will speak with SPICE.

Harvey Ovshinsky returns to the JCC with support group for aspiring screenwriters

Sharlan Douglas, special to the WJN

After a year-long hiatus, award-winning writer, producer, and story consultant Harvey Ovshinsky will return to the Jewish Community Center of Greater Ann Arbor starting on January 14 for another round of his popular screenwriters support group, "How to Complete Your First Movie Script in Six Months."



Fustini's manager, Jill Gardner-Bakewell

"We're delighted to welcome Harvey back," says Karen Freedland, JCC Cultural Arts and Education director. "So many in our community have a story to tell and Harvey's approach to both the creative and storytelling process is as inspiring as it is accessible. His workshops are among our post popular offerings."

Ovshinsky, who also teaches screenwriting at the College for Creative Studies and Washtenaw Community College, enjoys working with what he calls "civilians." You don't have to have any experience to write your first screenplay," he insists. "Our process begins with identifying the content of your story. Then we learn the format. The first most important first rule of storytelling is to have something to say."

"I've never had a teacher like Harvey," says, Mike Tenbusch, vice president for Educational Preparedness at the United Way of Southeastern Michigan. Tenbusch is an alum of Ovshinsky's last JCC screenwriters support group. "Regardless of our individual talents, he just had a knack for bringing the best out of each of our writing. Whenever we got stuck, Harvey's questions were just as powerful as his answers."

"I miss his Write-A-Mins," recalls Michelle Pafford Helms, another veteran of Ovshinsky's last JCC screenwriting group. "They're acronyms Harvey used to use to remind us how to make our writing stronger and deeper. Write-A-Min D.S.G.F was my favorite, Don't Stop, Go Further. It's a lesson I apply to my life as well as my writing."

The Detroit News has described Harvey Ovshinsky as "one of the country's finest storytellers." His Movie-of-the-Week script, PJ and the Dragon was represented by Creative Artists Agency (CAA) and optioned by Longbow Productions (A League of Their Own). His screenplay, *The Keyman* was honored by The New York International Independent Film and Video Festival, one of the largest independent film festivals in the world.

Ovshinsky has been awarded broadcasting's highest honors, including a national Emmy, a Peabody, a DuPont-Columbia University Award, an IRIS Award from the National Association of Television Programming Executives, and the American Film Institute's Robert M. Bennett Award for Excellence. He has won awards at both the Toronto and San Francisco Jewish Film Festivals. Ovshinsky's film about Michigan artist Arthur Schneider was honored at the Detroit Film Theatre at the Detroit Institute of Arts and the Lenore Marwil Jewish Film Festival.

Above all, Ovshinsky is a teacher. In addition to the Ann Arbor JCC, he has conducted screenwriting workshops at Cranbrook, The Community House of Birmingham, and the Grosse Pointe Memorial. Ovshinsky has also taught at Wayne State University and Madonna University, and has guest lectured about creativity and storytelling at the University of Michigan, Michigan State University, and Eastern Michigan University.

"The thing about Harvey is that he treats his students like professionals and not like newbies at all," says Matt Zacharias, a fellow instructor at Washtenaw Community College. "Harvey's approach is to, in a very supportive and non-threatening way, combine both introductory and advanced storytelling in one fell swoop."

Ovshinsky's six-month workshop. "How to Complete Your First Movie Script in Six Months" meets at the JCC of Greater Ann Arbor from 7–10 p.m. on the second Monday of every month starting on January 14, 2013, and ending on June 10. The cost for all six sessions is $340. Enrollment is limited. To register, call 971-0990, ext.116, or email Karen Freedland directly at Karenfreedland@jccfed.org. ■

Noreen DeYoung, continued from page 1

Center Association with the Best Practices Award for her Two-Week Trip to Israel Curriculum, a curriculum during which the preschoolers pretend to take an airplane to Israel and then every day for two weeks visit a different site in Israel—swimming in the Dead Sea, shopping in the shuk, placing a message at the Western Wall and conducting an archeological dig. In 1999 DeYoung was awarded the State of Michigan Governor's Quality Care Award.

During her 25 years with the JCC, Noreen and her husband Raymond, raised two children, Jessica and Josh. Both are now married and living in Ann Arbor; they are expanding the DeYoung legacy with newly arrived grandson Jude, son of Jessica and Jake Kander.

The entire community will be invited to celebrate DeYoung's 25 years of service to the JCC. The celebration is $36 a family or $18 a person. Net proceeds will go to the JCC's many ventures including need-based scholarships for preschool. ■

Israel Programs Fair, continued from page 1

its 65th birthday this year, we thought it was important to let Ann Arbor's families know more about the incredible options available."

Most of the programs represented at the fair offer summer, semester and gap year experiences. Some providers also offer short- and long-term programs to university students and graduates. MASA Israel, an umbrella group for long-term (greater than 4 months) Israel programs will be represented by MASA Interns from the University of Michigan.

There are two Israel travel scholarships offered through the Federation: the Susan L. Lichter Memorial Endowed Scholarship and the Federation's Israel program subsidy. "The Federation and the Lichter Family are committed to helping teens connect with Israel," says Freed. "We hope this fair will encourage families to consider providing their children with a significant Israel experience – there are a lot of incredible opportunities we hope they will explore." ■

For more information about the Israel Programs Fair, contact Eileen Freed (eileenfreed@jewishannabor.org) or 677-0100.

Tu B'Shevat fruits is next Women's Circle presentation

Mae Sander, special to the WJN

Revital Malmud

Revital Malamud will present "Fruit Treats for Tu B'Shevat" at the next meeting of the Jewish Women's Circle of Washtenaw County (JWC) on Wednesday, January 23, 2013. Malamud will show participants how to make sweets and healthy treats using the traditional fruits eaten for the holiday in her native Israel. As always, everyone will have the opportunity to taste lots of samples and bring home the recipes in time for the holiday, which begins the evening of January 25, 2013 (the 15th of Shevat on the Jewish calendar).

"In Israel, our celebration of Tu B'Shevat connects the people to the land," said Malamud. "Kids from schools go to the forests and plant trees. Israel is very dry, and trees only grow if we plant them. In many homes, we eat the produce of the trees to celebrate. Employers often give their workers gift boxes of dried fruits for the holiday."

She further explains, "As on Passover, we have a book of traditional readings that celebrate the trees and the fruits that we eat. You need something sweet, but also healthy, and I will show how to make some of these treats such as oat bars, edible arrangements, and gluten-free fruit snacks."

Esther Goldstein, JWC organizer, said, "We are happy to have Revital show us her original and creative style of baking at our next meeting. Her fruit bars are especially wonderful for Tu B'Shevat, the season when fruit trees in Israel begin to bloom. So eating fruit is a special tradition, especially the fruits named by the Torah: grapes, figs, pomegranates, olives and dates."

The Jewish Women's Circle provides an opportunity for Jewish women to meet new friends, socialize, and learn about a variety of issues. It is open to all, no affiliation necessary. "Fruit Treats for Tu B'Shevat" will begin at 7:15 p.m. at the home of Esther Goldstein. Donation requested: $10. Spaces are limited. To sign up for this meeting and to receive future invitations from the Jewish Women's Circle, send email to goblue1800@gmail.com. ■

ORT Chanukah party on December 2

Fran Martin and Joan Levitt, special to the WJN

On Sunday, December 2, the Ann Arbor Chapter of ORT America will host its annual "Chai"nukah party from 2–4 p.m. The party will be held in the Community Room at Nature Cove Condominiums, 2115 Nature Cove Court. The admission is $18 (Chai) and will go to support the programs and mission of ORT America. ORT members and prospective members are invited to attend. The guest speakers will be Mira Sussman, the Resettlement Services Coordinator, and Diane Fenske, the coordinator of Senior Programming and Services at Jewish Family Services.

This Chanukah celebration will also feature good food, great company and information about ORT America's important programs. Participants are asked to bring the $18 donation to ORT and a new, wrapped gift that anyone would enjoy, valued at no more than $15, for the Hanukkah Harry gift exchange.

Interested readers are urged to visit the Ann Arbor chapter's website at www.ortannarbor.org, as well as the national website for ORT America at www.ortamerica.org to learn about this international organization which educates and trains more than 300,000 students annually.

To RSVP or for further information, contact Fran Martin at maizenblue@comcast.net. Rides are available upon request.

Hadassah Resale Program

Judy Williams, special to the WJN

An ongoing Ann Arbor Hadassah fundraiser is its resale program. Throughout the year, Hadassah collects women's clothing as well as household items and brings them to area consignment shops. Hadassah members will pick up your items at your home and give you a donation slip.

By donating one's clean, current name brand women's clothing (they accept any season at any time) and household items that are clean and in good condition, one can help Hadassah remain a vibrant organization in the community.

To schedule a pick up appointment for women's clothing, email Judy Williams (naugwarren@aol.com). Women's Clothing needs to be clean, currently in style and on hangers.

To schedule an appointment for household items, contact Cecy Copeland at 487-4171. Hadassah accepts items such as dishes, glassware, linens, polished metalware, and small electrical appliances (in working order, however, no telephones or electronic devices).

Hadassah Chanukah party December 11

Julie Ellis, special to the WJN

Hadassah will hold it's annual Chanukah Party on December 11, at 7:30 p.m., at the home of Julie Ellis, 3929 Waldenwood Drive. Everyone is invited for coffee, desserts and *sufganiyot* (jelly doughnuts). Due to the current crisis in Israel, this year's white elephant gift exchange will be a little different. Attendees are asked to bring a wrapped gift limited to a fun item from the Dollar Store, and a minimum $10 check made out to Hadassah, which will be earmarked for Hadassah Hospital. Maxine Solvay, who recently attended the Hadassah Centennial Celebration in Israel, will also hear the latest news about Hadassah in Israel. RSVP to Julie at 665-0439 or juliergellis@yahoo.com.

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Campus

JCLP explores community and context

Sarah McEwan and Karla Goldman, special to WJN

The Jewish Communal Leadership Program (JCLP) has kicked off its third year with a series of programs and events that have connected the new and returning JCLP students to local Jewish community and to the broader questions and challenges buffeting contemporary Jewish life.

Tilly Shames and Adrienne Dessel share ideas at JCLP's community welcome breakfast in September

By the time September rolled around, the incoming JCLPers had already visited a dozen Ann Arbor and Metro Detroit Jewish agencies. They had also engaged about thirty Ann Arbor community members in deep conversation about the past, present, and future of Jewish identity at JCLP's third annual welcome breakfast, where students challenged participants to share their understandings of the familial, generational, and historical factors that shaped their own Jewish identities and perspectives. The students have identified this focus on intergenerational dialogue as a resonant theme for the Program over the course of the year.

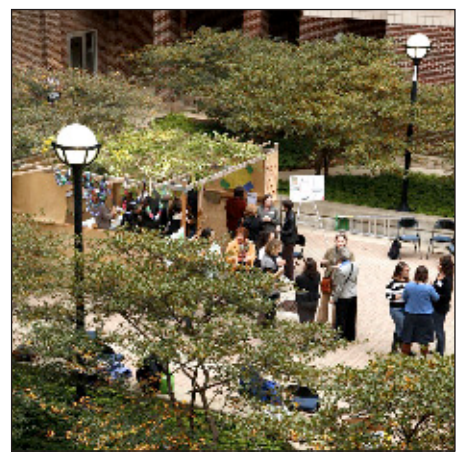
Rabbis in proseminar

Nahalal students

As the students began to dig into their studies and local field placements (including positions at Jewish Family Services of Metropolitan Detroit, the Jewish Community Center of Greater Ann Arbor, and Congregation Beth Shalom in Oak Park), they also began looking forward to October's Sukkot celebration at the School of Social Work. A Sukkah was erected and decorated in the school's courtyard, and university and community members were invited to share in a celebration of home and harvest. JCLP students particularly wanted to draw attention to issues facing Michigan today regarding homelessness and drought, and highlighted the importance of hospitality and eating locally produced foods. The sukkah provided a home for a text study with Hillel's Rabbi Seth Winberg who guided students and faculty through the Torah's perspectives and teachings on poverty. The sukkah was also the setting for JCLP students to engage the high school students from Nahalal, who visited Ann Arbor during Sukkot.

In their seminar classroom, the Jewish Communal Leadership students have been exploring the history and dynamics of American Jewish life. Most notably, they were introduced to the historical and contemporary landscape of American Judaism via a unique conversation with Rabbis Rob Dobrusin (Beth Israel Congregation), Bob Levy (Temple Beth Emeth), and Seth Winberg (University of Michigan Hillel), and student rabbi Aura Ahuvia (Ann Arbor Reconstructionist Havurah). This wide-ranging conversation highlighted the general contours of Jewish observance in the United States, contemporary and future challenges, and the cooperative spirit and open exchange that animates Ann Arbor's Jewish community.

The academic year has begun in a rich and promising fashion, as the students look forward to deepening their own study and practical experience. They will welcome community members back into the conversation when they host JCLP's 2013 Communal Conversation in the spring with a focus on varied generational perspectives on the American Jewish community's relationship to the State of Israel. ■



JCLP sukkah at the U-M School of Social Work

Federation

Ann Arbor delegation recharges Jewish batteries at the General Assembly

Eileen Freed, special to the WJN

A delegation of five Ann Arbor Federation professionals and community leaders traveled to Baltimore in November to join 3,500 of their peers at the General Assembly (GA) of the Jewish Federations of North America (JFNA). Carol Amster, Bob Sims, and Federation President Laurie Barnett were accompanied by Campaign Director Mimi Weisberg and Eileen Freed, director, Israel and Overseas. Ann Arbor was further represented by six students and Director Karla Goldman from the Jewish Communal Leadership Program at the University of Michigan School of Social Work and a delegation of over 25 students and staff members from U-M Hillel, led by Executive Director Tilly Shames. Ann Arborite Harlene Appelman, director of the Covenant Foundation, was also in attendance. The delegation was honored to attend the Covenant Foundation's Award Dinner honoring exceptional educators.

The group attended plenaries featuring speakers including Ambassador Michael Oren, CNN Political Analyst David Gergen, Federation leadership and GA Scholar-in-Residence, Rabbi Rick Jacobs, president of the Union for Reform Judaism. Amster said that the plenary sessions gave her a "good feeling about where we are going as a Federation and in the Jewish world.""The GA," she continued, "is a wonderful opportunity to reconnect with the Jewish world."

In addition to the plenaries, the GA offered a plethora of breakout sessions during which delegates explored a range of subjects including "The Volunteer-Professional Relationship;" "Israel and the Media;" "The US, Israel and the Iran Question;" and "Growing the Donor Base." Ann Arbor participants found many of their breakouts to be particularly interesting. Weisberg felt that her session on "Fundraising with a Passion," provided her with "new ideas, new colleagues, and a sense that, in Ann Arbor, we are both on the right track and have so much more to do."

JCLP Student Shayna Goodman, UM Hillel Berman Fellow Matt Green, and Federation President Laurie Barnett at Ann Arbor dinner

Several sessions, provided insight to the important work being done by Federation funding partners, and others, in Israel and around the world. Amster and Freed learned about programs designed to help Haredi (ultra-Orthodox) women earn living wages to keep their families out of poverty. Dr. Ruth Westheimer, who has been studying the community, shared her findings and screened her documentary on the issue. The delegation had a private meeting with representatives from the American Jewish Joint Distribution Committee (JDC) during which they heard directly about work being done to aid needy elderly in the Former Soviet Union (FSU), community building and education in Eastern Europe and the FSU and specific JDC programs addressing Haredi none-employment. "While we are aware of the good things being done by JDC and the Jewish Agency (JAFI), being at the GA and speaking directly with people involved in the work brings it to life," said Barnett.

Carol Amster and Mimi Weisberg at a GA Plenary

A highlight of the GA was an historic dialogue with Elie Weisel and Natan Sharansky to mark the 25th anniversary of the 1987 March on Washington for Soviet Jewry. Both Weisel and Sharansky pointed to the struggle for Soviet Jewry as pivotal in solidifying the American Jewish community's collective power for making significant change. They felt it is crucial for this important period in Jewish history and its lessons to be more widely imparted.

Reflecting on the GA, Barnett said that the conference was a great opportunity to see and learn from Federation leaders from around North America. "It was validating in that I realized that we are thinking about, focusing on and doing a lot of the right things. It helps to know that we are on the right track and that we're not alone." To sum up her experience at the GA, Amster composed a "six-word memoir": "We Are Many With One Purpose."

Sitting in the plenaries, members of the group remarked to one another how much they wished more members of the community would participate in this invigorating experience. The next GA will be held in Jerusalem November 10–13, 2013. Ann Arbor community members will participate in the GA as well as an add-on tour to see projects funded by campaign allocations and to experience the hospitality of Ann Arbor's Partnership2Gether community, Moshav Nahalal. ■

For more information about the GA in Jerusalem, contact Eileen Freed at eileenfreed@jewishannarbor.org.

Holocaust survivors share stories with students at luncheon

By Haley Goldberg

A worn, manila folder sat on the table in front of George Vine, 85, with two words handwritten on the label: "Holocaust Records."

As he talked, he carefully placed his documents back into the folder with a paper clip, only to pull them out again within a matter of minutes. During the span of a half-hour conversation, he repeatedly drew out the paperwork, original records from his arrival to Auschwitz concentration camp in 1942, where atop was a handwritten note with a reminder to "speak slow."

Vine and 49 other Holocaust survivors gathered at the University of Michigan Hillel to speak intimately with about 200 students for the sixth annual Holocaust Survivor Luncheon on Sunday. The event was organized by the Conference on the Holocaust Committee, an eight-person team led by co-directors LSA junior Michelle Kappy and LSA senior Samantha Schwartz.

In the same format of past events, students were encouraged to engage with survivors over lunch. At table 22, Vine began the event by sharing his experiences during World War II with LSA sophomores Mary Bari and Nicole Berman and LSA junior Blake Orman.

In accordance with his note, Vine spoke slowly and eloquently as he shared his story. When he was 12 years old, his family was taken from their home in Ciechanow, Poland where they lived in a ghetto before traveling by cattle car to Auschwitz in 1942. He remained in concentration camps until 1945, when his camp near Munich, Germany, was liberated by American forces.

Vine was the only member of his family to survive, losing his parents and four brothers in the genocide.

Vine described that the words his father told him in the crowded cattle car on the third day of their four-day transport to Auschwitz served as his motivation to survive in the camps.

"He leaned over to me so my mother shouldn't hear, and he says, 'Son, I apologize for telling you that the Germans are wonderful people.' And then he lowered his voice and said, 'We are going to die here. We are going to get killed. I leave you a commandment: you must survive. You must do it. Because no one in the world will ever believe that you are telling the truth,'" Vine said.

Vine was separated from his parents after arriving in the camp. He said the words of his father echoed in his mind after arriving at Auschwitz, and about 10 days later he devised a plan to leave his bunk at night and get shot by a guard.

"As I was going out trying to get myself killed, I heard those words from my father, and I knew I couldn't do it. And I'm here to tell the story myself," Vine said. "The reason I try to talk slowly is because I want you to believe me, and what could be more than showing you documents, real documents, that I found after the war hidden in Auschwitz, that told the story."

Vine then referred to the two scanned documents in his manila envelope: the records made by the Germans upon his arrival to Auschwitz.

After liberation, distant family members brought Vine to the United States in 1947, where he lived in New York before settling in the Detroit suburbs in 1952, according to his biography in the event program.

Vine found his Auschwitz records after returning to the camp for a tour later in his life. For him, the documents serve as key pieces of evidence in illustrating the truth of his own experiences and the experiences of millions of Jewish people throughout Europe.

Vine added that though the events were difficult to speak about at first, he now finds inspiration sharing his story with others.

> *"I'm living with hope … and the greatness you can do for mankind and for yourself by being kind."*

"You got a happy Holocaust survivor," Vine said. "I'm living with hope … and the greatness you can do for mankind and for yourself by being kind."

Another survivor at the event was Albert Fein. Fein said he and his family were deported to a ghetto in Ukraine in 1941 and managed to escape death by pretending they were Christians, ultimately receiving identification from the Germans verifying they weren't Jewish, an act that saved their lives.

Fein's daughter Renee, who helped bring survivors to the event through her work at the Program for Holocaust Survivors & Families Foundation in Detroit, explained why her father has attended the event at Hillel since its conception.

"He feels it's important to tell his story to younger children," Renee Fein said. "The story is really important for them, for all the survivors, to let people know what happened to them because they are the last of the survivors. The youngest survivors right now are in their late 70s, and in five, 10 years they are going to be gone and it's our responsibility to tell their stories."

For Business senior Lindsay Davis and LSA senior Jessica Randel, the highlight of the event was talking with the two survivors at their table, Lola Taubman and Kathy Sattler.

Both survivors, currently 87 years old, met in Auschwitz as teenagers in 1943 when they were assigned as bunkmates. The two women were separated before the end of the war, not sure if the other had survived. Miraculously, they found each other by pure coincidence in Detroit in 1953.

"I met her on a street in Detroit," Sattler said. "I said to my husband she looks familiar … so I went over and tapped her on the shoulder and she turned around."

Sitting across from the two women, Davis said their story seemed surreal.

"It's something you only hear about in movies about reconnecting in the middle of a street eight years later," Davis said. "I think it's beautiful that they come to an event like this and are still sitting at the same table and we can hear that story from both of them. It just says a lot about the human spirit and persevering and continuing on."

Many students attending the event had family ties to the Holocaust through their grandparents who were survivors. Kappy, who provided opening remarks at the luncheon, said all four of her grandparents survived the Holocaust and organizing the event helped her continue sharing the stories of her family.

"It's important for my family to have this connection and for me to continue telling my friends and strangers," Kappy said. "(Survivors) here know my grandparents, and they know my name and they love hearing, 'Oh, you're so and so's grandchild.' I've grown up having survivors as grandparents and it's easy for me to connect with these survivors."

A new edition to the event this year was a violin performance by School of Music, Theater and Dance freshman Maxwell Karmazyn. Karmazyn's grandparents are also both survivors who lived in a military internment camp in Morocco. Karmazyn, who is a violin performance major, shares his musical talent with his late grandfather.

"My grandfather was a violinist and he used his violin playing to help him survive the Holocaust by teaching the commandant's daughter of the concentration camp how to play the violin for better care for both he and his wife, my grandmother," Karmazyn said.

Karmazyn closed the luncheon after a ceremonious candle lighting with a performance of the theme from the movie Schindler's List, composed by Itzhak Perlman.

Schwartz said the Conference on the Holocaust Committee will host another annual event in the spring for Holocaust Remembrance Day, where the group will read the names of those who perished, and they plan to organize a trip to the Holocaust Memorial Center in Farmington Hills later this year. ■

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Jewish Cultural Society: December events

Tamar Chestnut, special to the WJN

First Friday Shabbat, December 7

6:30–9 p.m. at the JCC. Once a month JCS comes together to welcome Shabbat with songs, candle lighting, wine, and challah, followed by a short thematic program, in which members of the congregation offer their thoughts about the theme. After the Shabbat service, a meal is served, with time for schmoozing. Children are always welcome. The cost of dinner is $10/person or $25/family of 4. Financial contributions make it possible to continue culinary themes. RSVP online (www.jewishculturalsociety.org) to ensure enough food is ordered.

Preschool Session 4, December 9

10 a.m.–noon at the JCC. Join the preschool class to learn about Chanukah and then attend the Chanukah celebration, a family-oriented program featuring candle lighting; singing and dancing; bounce houses; games; and a Chanukah shop where kids can purchase gifts for a nominal fee for family and friends. And, of course, there will be latkes to eat. All are invited.

Adult education, December 16

10 a.m.–noon at the JCC. This session's topic is "Jewish Heroes and Heroines: Hannah Senesh" and will be taught by Larry Kuperman. The inaugural class of the "Jewish Heroes and Heroines" sequence will tell the story of Hannah Senesh (Szenes), the Jewish poet and freedom fighter, who was executed by the Nazis at age 23. This event is hosted by the Jewish Cultural Society board of directors. ■

Chanukah celebration at Hillel at EMU

Clara Silver, special to the WJN

Hillel at Eastern Michigan University has the eight nights of Chanukah all wrapped up with a week of student-led celebrations catering to both traditional and non-traditional interests. Chanukah falls entirely while classes are still in session this December, which is not always the case, so students plan to take advantage of the opportunity to celebrate all eight days of the holiday with their peers. "Chanukah is a nice time to spend with friends and family, with traditions to share," remarked Meagan Sturm, a sophomore at EMU and a member of Hillel's advisory board. "I'm really happy we'll be able to celebrate on campus," Sturm continued. Beginning with an EMU Campus Life display about Chanukah, students will host candle lighting opportunities at the EMU Student Center and Hillel at EMU, as well as share the history and meaning of Hanukah with their non-Jewish peers through tabling events. Menorahs and dreidels will also be distributed. "Keeping in mind students' busy schedules, we want to provide an opportunity each day of the holiday to take a quick break and participate in its celebrations," said Alex Hecht, Engagement Fellow at Hillel.

Advisory board students will host a Jewish gambling night to not only play "Dreidel" and explore its history of deceiving the Syrian authorities, but to ask the question, "did the dreidel game ultimately lead to the creation of Las Vegas?" Never missing an opportunity to eat, students will be able to make their own sufganiyot (jelly doughnuts) in the Hillel kitchen, having the opportunity to further explore the Chanukah miracle of the small cruse of oil lasting for eight days.

Alpha Epsilon Pi fraternity members will host a Chanukah Bar Night at Sticks, the Depot Town hot spot that boasts pool tables and live music. "We're very excited to team up with Hillel to celebrate Hanukah and hope to continue working together," said senior, Brian Kirsch, president of AEPi and social chair at Hillel.

Hillel at EMU will host "Latke Shabbat" to enjoy traditional Chanukah foods, as well as "Stress Less Shabbat," which includes a dinner of comfort foods, free chair massages, and visiting with puppy dogs. Already getting into the holiday spirit, EMU sophomore Abby Frankel said enthusiastically, "I love Chanukah! Best holiday ever!" ■

Staying connected to Temple Beth Emeth

SooJi Min, special to the WJN

Steve and Kathy Rhodes of Ann Arbor were traveling in Italy during the High Holidays. But they still wanted to participate in services in some way. They knew that Temple Beth Emeth has a live video stream of all their High Holy Day services. But they had never watched streamed services before and with the time difference, they knew they wouldn't be able to view the evening services. On Yom Kippur, while at the La Spezia Centrale railway station—on the east side of Italy, near Cinque Terre, they got online. "We were headed to Florence on the way to Venice," says Steve Rhodes. "We were able to watch good portions of the morning and afternoon services on the Ipad."

The technology was nothing special. These days, most trains and train stations are all equipped with Wifi. Many people have tablets, ipad, iphones. The experience, however, was something they'll always remember."Watching TBE's Yom Kippur services were overwhelming emotional and surprisingly so," recalls Steve. "We weren't expecting to be that impacted by it. We thought it would be like watching services on t.v. It was much more of a connected experience."

Even without their prayer books or their fellow TBE congregants, the Rhodes were able to participate in the service to a greater extent than they thought possible. "It was incredibly meaningful," adds Kathy Rhodes.

It turns out that the Rhodes were not alone. TBE logged a total of 4,575 streams. While 80 percent of traffic came from the U.S., TBE's High Holiday services were viewed from Italy, Canada, Netherlands, Brazil, Kazakhstan, Philippines and Thailand. At least 200 views were made on a mobile device.

This year's high holidays may be long gone, but the opportunity to stay connected is alive and well. Now TBE not only has the ability to stream High Holiday services, but every Friday night service. "Extending the reach of the synagogue to those who for whatever reason cannot attend in person," says Rabbi Bob Levy "is the marriage between spirituality and technology."

Indeed, even for former members who have moved away from Ann Arbor, live streaming provides another way to stay connected. Writes one viewer, Trudy Wasserman, by email, "The service was outstanding. I sure miss Ann Arbor and Temple Beth Emeth. This gives me a chance to reunite with my spiritual center. Again, many, many thanks. Happy healthy New Year." TBE's live streaming link (live.templebethemeth.org) is active 30 minutes prior to the start of services, which begin at 7:30 p.m. every Friday night. ■

The Ann Arbor Reconstructionist Havurah

Aura Ahuvia, special to WJN

A Reconstructionist Chanukah Celebration

Communal candle lighting and lots of latkes are hallmarks of the annual Ann Arbor Recons Chanukah celebration. This year, the festivities will be held on Sunday, December 9, beginning at 4 p.m. at the Jewish Community Center of Greater Ann Arbor. Participants can bring their *chanukiah* and candles to enjoy the holiday with a congregation that is committed to building a participative, inclusive Jewish community. RSVP to Jennifer Cohen at 445-1910 or email Jennifer Cohen via www.aarecon.org/contact-us by Thursday, December 6.

PHOTO BY STEPHANIE ROWDEN,

Rose Basch at the celebration in 2011

Saturday Morning Learners Service

The monthly learners service offered by Ann Arbor Recons encourages participants to explore the traditions, meaning and background of the Shabbat morning service and find a personal path to greater meaning in Jewish prayer. The services are held monthly during the school year from 10 a.m.–noon at the JCC.

Saturday, December 1

The Amidah. Why is this prayer regarded as the peak of the service? How is it qualitatively different than the prayers that precede and follow it? How has it evolved over time, from ancient history to the present? How can we work with it in a more meaningful way today?

Saturday, January 19

Postures Toward God. Why do we stand, sit, and bow at various points during the service? How might we work with, or even reinterpret them, so that these actions come to hold meaning for us today? Come practice these stances, explore their origins and significance, and try out tools to deepen their meaning. ■

December and January at Temple Beth Emeth

Rabbi Lisa Delson, special to the WJN

TBE goes to the movies December

This year, TBE will sponsor the 1982 classic by Steven Spielberg, *E.T. the Extra-Terrestrial*. Tickets are $5/person in advance, $7/person (3 tickets for $20 and 4 tickets for $25) at the door. Special themed snacks and concessions will be sold. Contact TBE at 665-4744 for more information and to purchase tickets. At the Michigan Theater; doors open at 10 a.m.

Families with Young Children (FYC): Shabbat Service times every Friday

Come for a special Chanukah dinner and service on December 14 beginning at 6 p.m. There will be latkes and crafts for children. Bring a menorah to light in the sanctuary at 7:30 p.m.

Tot (0–5 year olds) Shabbat Services led by Rabbi Levy and Cantor Annie Rose, 5:30 p.m.
Dinner for Tot Shabbat and Sukkat Shalom, 6 p.m.
Shira (Song Session), 6:30 p.m.
Popsicle Oneg, 7 p.m.
Family Shabbat Service, 7:30 p.m.

Women's Torah Study

Monthly, 1st and 3rd Mondays, December 3 and January 7, 21, 7–8:30 p.m.

For centuries, women were not encouraged to study Torah. Times have changed and women are encouraged and empowered to study Torah with the same vigor as men. Join in for a unique experience to study and discuss what the Torah has to say through the voices of women. Contact Cantor Annie Rose at cantorannieatgmail.com with questions.

Basic Judaism with Rabbi Lisa Delson

Mondays, December 3, 10, and 17, and January 7, 14, and 28, 7–8:15 p.m.

Basic Judaism is a course for those hoping to learn more about Judaism. This class is for those born Jewish, studying toward conversion, or just want to learn more about the Jewish tradition. Each class will focus on a different aspect of Jewish living and learning, from holidays to Jewish texts, from celebrations to mourning. The course is free for TBE members and $30 for non-TBE members. For more information and to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org or 665-4744.

Lunch and Learn with Rabbi Levy

Fridays, December 7, 14, and 21 and January 11, 18, and 25, Noon–1 p.m.

The Welcome Mat: How Jews Encounter the World. Come for an informal discussion each week and feel free to bring your lunch.

Human Rights Shabbat Service

Friday, December 7, 7:30 p.m.

TBE's Social Action committee is organizing a special Shabbat service on the topic of human rights. Rabbis for Human Rights – North America initiated services of this type five years ago and this year TBE is participating. Focusing on children's human's rights as well as the rights of other, this group has compiled a service that brings humans rights to the forefront in a prayerful way. The entire Ann Arbor Jewish community is welcome.

December Beit Café: Adult Education Night

Monday, December 17, 7–9 p.m.

Join TBE for the second Beit Café of 5773. Participants may choose two of four classes to attend with a refreshment break around 8 p.m. Topics this month include: Rabbi Levy on Engaging Israel: the New Zionist Dynamic, TBE's Social Action Committee on Strengthening Arab/Jewish Relationships in Israel, Julie Nagel on Music and Mental Health from a Jewish Perspective, and Jack Zaientz on Jewish Music and Jewish Identity in the 20th and 21st Centuries.

TNT: Torah on Tap

Wednesday, December 12, 7:30–9 p.m.

TNT is inviting Twenties and Thirties to Bab's Underground Lounge (213 South Ashley Street). Rabbi Lisa Delson will provide the text and everyone is welcome to bring their thoughts. No prior knowledge is required, just an open mind while discussing some lesser-known aspects about Judaism. This event is free. Singles and couples are welcome. RSVP by December 10 to Rabbi Lisa Delson at ldelsonattemplebethemeth.org or 665-4744.

TNT: Volunteering at IHN Alpha House

Thursday, December 20, 5–8 p.m.

Twenties and Thirties will be volunteering at Alpha House (4290 Jackson Rd.) on Thursday, December 20 from 5–8 p.m. Come for the entire event or for just a period of time. Activities include preparing and serving dinner to the shelter residents. Following dinner there is an optional volunteer opportunity to help out with activity time for the children. RSVP by December 17 to Rabbi Lisa Delson, ldelson@templebethemeth.org or 665-4744.

Food for Thought: Jewish Food Book

Wednesday, December 12 and January 9, 6 p.m.

December's book: *Miriam's Kitchen* by Elizabeth Ehrlich
January's book: *Tender at the Bone* by Ruth Reichl

Rabbi Delson and Robin Little will host a book club all about food on the second Wednesday of every month. Each month the group will read a new book related to food and Judaism, from Jewish authors to ideas of kashrut and Jewish family food traditions, ethical eating, health and wellness, and holiday celebrations. The meeting begins at 6 pm but come at 5:30 p.m. and bring dinner for a chance to schmooze. Contact Rabbi Delson at ldelson@templebethemeth.org with questions.

TNT: Bowling

Saturday, January 12, 7–9 p.m.

TNT invites Twenties and Thirties to Colonial Lanes (1950 S. Industrial Highway) for two hours of bowling. Bowling, shoes, pizza, and soft drinks are all included for $15. RSVP by January 9 to Rabbi Lisa Delson, ldelson@templebethemeth.org or 665-4744.

Men's Torah Study

Wednesday, December 12, and 26 and January 9, and 23, 7:30–9 p.m.

Temple Beth Emeth's Men's Torah study meets twice a month for an evening of learning. Refreshments served. For more information, contact Roger Stutesman, rgstutesmanatsbcglobal.net.

Spirituality Book Club

Thursday, December 6 at Noon, Tuesday, December 4, 7:30 p.m.

Thursday, January 3 at Noon, Tuesday, January 8, 7:30 p.m.

December's book: *Spiritual Envy: An Agnostic's Quest* by Michael Krasny
January's book: *Twelve Steps to a Compassionate Life* by Karen Armstrong
Join Cantor Annie Rose for the fourth season of the spirituality book club! All are welcome to come to every meeting or on occasion for specific books of interest. Choose either the day time or evening session. Widely ranging topics highlight our list of books by: Rabbi Ralph Mecklenburger, Sylvia Boorstein, Karen Armstrong, Harold Kushner, Rodger Kamenetz, Abraham Joshua Heschel, Leonard Felder, Brian Weiss, and Michael Krasny. This book club is for firm believers, non-believers, gentle skeptics, and interested seekers. For more information, contact Cantor Rose, cantorannie@gmailcom. .■

Activities at Beth Israel Congregation in December and January

Elliot Sorkin, special to the WJN

Ann Arbor to Daugavpils: A Family Journey

Sunday, December 2, 7 p.m.

Rabbi Robert Dobrusin has been exploring his family's history in Daugavpils, (D'vinsk) Latvia and recently learned for the first time that members of his family were victims of the Holocaust. This past June, he went to Latvia to visit the towns his family lived in. On Rosh Hashana, Rabbi Dobrusin described the trip and the lessons he learned from it. In this presentation, he will provide some background about his family, explain how he discovered the information and show pictures and video from that emotional journey. Participants will have the opportunity to share their own thoughts about how their family stories have impacted them as well.

Human Rights Shabbat

Friday, December 7, 7:30 p.m. Kabbalat Shabbat Service; 8:15 p.m. Presentation and Oneg Shabbat

Beth Israel Congregation will participate in the nationwide observance of Human Rights Shabbat with an oneg Shabbat and discussion following the Friday evening service. Rabbi Robert Dobrusin, who serves as co-chair of Rabbis for Human Rights North America, will lead a text study and discussion on the topic of "Concern for Human Rights as a Reflection of our Jewish Theology: How the Words of Abraham Joshua Heschel Inspire Us Today." As a Philosopher and Theologian dedicated to working for important causes of social justice, Heschel is a model of how one can combine belief in God with a commitment to address significant issues in the world. This presentation will detail how Heschel's thoughts have shaped and continue to influence the Jewish commitment to human rights both in the United States and in Israel.

Lunch & Learn Series

Wednesday, December 5 and 12, and 19, Noon–1:15 p.m., Garfunkel Schteingart Activities Center (2010 Washtenaw Avenue)

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

Shabbat Limmud

Saturdays, December 1 and 22, January 12 and 26, 9–9:45 a.m.

Rabbi Robert Dobrusin facilitates a discussion on Parashat HaShavua, the Torah portion of the week. All are welcome to participate in an informal conversation on the Torah portion over coffee and cake preceding the Shabbat morning service.

Mindfulness Meditation

Saturday, December 1, 9:30 a.m.

This session includes instruction on mindfulness meditation, an opportunity to debrief after the meditation, and time the join the service in the Sanctuary afterwards. Mindfulness Meditation mirrors Rabbi Abraham Joshua Heschel description of Shabbat "where the goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in accord."

Family Chanukah celebration with latke dinner

Wednesday, December 12, 6–7 p.m.

Families are invited to spend the fifth night of Hanukkah on Wednesday, December 12 at Beth Israel for a latke dinner, candle lighting ceremony, and family celebration. The cost of the family Hanukkah celebration is $7 per person, with children under 4 free. Reservations are requested by Friday, December 7, by contacting the Beth Israel office at 665-9897 or office@bethisrael-aa.org. Payment may be made at the door. The family Hanukkah celebration is co-sponsored by the Education Department and the Programs Department.

House of Israel KaifengóAnnual Chinese Dinner

Friday, December 21, 6 p.m. Kabbalat Shabbat services, 7 p.m. Annual Chinese dinner

Beth Israel offers the opportunity to enjoy a Shabbat dinner with a Chinese flavor in its Social Hall. This Chinese dinner features a delicious meat meal with tofu options for vegetarians (number of vegetarians must be indicated on the reservation form). The cost for the annual Chinese dinner is $15 for adults and $8 for children ages 4–12. Children 3 and under are free. Reservations can be made by contacting the Beth Israel office at 665-9897 or office@bethisrael-aa.org. Reservations are required by Wednesday, December 19. Due to Shabbat, all fees must be prepaid.

An annual event, its name is taken from Kaifeng, a city in China with a Jewish community that flourished for hundreds of years. Kaifeng is known for having the oldest extant Jewish community in China, the Kaifeng Jews. Some have immigrated to Israel in recent years.

Tot Shabbat

Saturdays, December 8, December 22, January 12 and 26, 11:15 a.m.

Tot Shabbat is Beth Israel's Shabbat morning program for toddlers and preschoolers along with their families. Tot Shabbat features singing, dancing, stories, and prayers to celebrate Shabbat. The wonderful leaders of Tot Shabbat are Peretz Hirshbein on the second Saturday and Jacob Kander on the fourth Saturday of the month. Peretz Hirshbein is the Assistant Director of the Early Childhood Center at the Jewish Community Center of Greater Ann Arbor and the current Vice president for Education on the Beth Israel Board of Directors. Jacob Kander is Beth Israel's Program Director and father of a new baby.

Tot Shabbat meets at Beth Israel downstairs in room 15. Following services, child size tables are set out for Tot Shabbat kids and their families are always invited to stay to enjoy a Kiddush lunch with the rest of the congregation.

Mini Minyan

Saturday, December 8, January 12, 11:15 a.m.

Mini Minyan is Beth Israel's Shabbat morning service on the second Saturday each month for all kids in Kindergarten through 2nd grade. Mini Minyan was designed in collaboration with many of the parents from Beth Israel and serves as a bridge for kids between Tot Shabbat and Kehillat Shabbat. It shares many of the favorite songs and stories from Tot Shabbat while beginning to teach prayers and incorporate activities similar to Kehillat Shabbat. The Mini Minyan service is led by program director Jacob Kander with special games and activities led by a team of parent volunteers. All parents are welcome to join in this service along with their children. Mini Minyan meets at Beth Israel on the second Saturday of the month downstairs in room 16.

Kehillat Shabbat

Saturday, December 8, January 12, 11 a.m.

Kehillat Shabbat is Beth Israel's Shabbat morning service for kids in 3rd-5th grade. The program is designed for kids to have a great Shabbat experience, including a kid friendly service along with games and other activities each month to help teach about holidays and Jewish values while building a stronger community for the kids in a fun way. Gabe Pachter facilitates a service that is filled with student participation in the prayers, interactive discussions, and always ends with a special snack. Kehillat Shabbat is a great time once a month for elementary school students to celebrate Shabbat, to schmooze, and to learn together. Kehillat Shabbat meets at Beth Israel on the second Saturday of the month downstairs in room 12.

Beth Israel Café

Sundays, January 13, 9:30 a.m.–noon

Men and women are invited to Beth Israel's Social Hall for a few minutes or the entire morning for free coffee and bagels. They may use their laptops (the entire synagogue is wireless) to socialize or to read. The cafe is planned and sponsored by the Beth Israel Women's League.

Overnight Homeless Shelter volunteers needed

Monday, December 24–Monday, December 31

Beth Israel Congregation participates in the Shelter Association of Washtenaw County's rotating shelter program for one week and hosts up to 30 overflow guests (each night) from the main shelter on 312 West Huron. Beth Israel is responsible for providing 3–4 volunteers staying overnight, and 3–4 drivers each morning and evening to drive the guests to and from Beth Israel. In the morning the guests are driven to St. Andrew's Church for the Breakfast Program.

The men permitted to participate in the program are free of serious substance or psychological issues. The guests share two characteristics: they have no place to live, and they do not currently have the resources to secure and maintain housing. Many of the Shelter's clients are unable to obtain housing on their own because they are facing multiple barriers that impede their ability to do so. They appreciate staying at Beth Israel, as the space is quieter than the main shelter.

The overnight shelter is a great way to introduce children to the world of mitzvoth and community service. Older children, significant others, non-Beth Israel friends and relatives are all welcome to volunteer. The 3–4 overnight volunteers split sleep and awake times as they decide among themselves, each volunteer may get about 4–6 hours of sleep between 8 p.m. and 7 a.m. Bedding is provided, but most people feel more comfortable bringing their own sleeping bags. Volunteers are encouraged to bring games, books and DVDs. Online signup is available at srv2.bethisrael-aa.org/shelter or offline through Rebecca Kanner at 994-5717 or Diane Wilson (995-5411) to sign-up or for additional information.

Sweatshirt Shabbat with Cholent Kiddush

Saturday, January 12, 9:30 a.m. Shabbat Morning Service; noon Cholent Kiddush Luncheon

Participants are encouraged to wear their favorite sweatshirt from camp, college, or travel while spending the morning comfortable in fleece. The reception following features a sit down Kiddush of hot and hearty cholents (traditional slowcooked meat and pareve (vegetarian) stews) plus other foods, prepared by Beth Israel members and Karan Balmer, the Beth Israel Kitchen Coordinator. There is no charge for lunch.

Friday Night Lights

Friday, January 25, 6 p.m. Family Friendly Kabbalat Shabbat Service; 7 p.m. Friday Night Lights Dinner

Beth Israel offers a family friendly Shabbat dairy dinner for $7 per person, with no charge for children 3 and under. Families and individuals are encouraged to attend the full evening, which includes a service and all the traditional rituals of the Friday night meal. This month's program will feature a celebration of Tu B'Shvat, the Jewish birthday of the trees. Because no payments can be accepted on Shabbat, there must be a pre-payment which will confirm the family's or individual's reservation.

Quiz Night

January 19, 7 p.m.

At Beth Israel's fifth annual Quiz Night people will compete in teams for fabulous prizes and to earn the coveted title of Quiz Night Champions. The competition includes multimedia trivia challenges (on mostly secular topics), written puzzles, and friendly rivalries. There will be a dessert break midway through the competition. The cost is $10 for adults and $5 for high school students.

World Wide Wrap

Sunday, February 3, 9:30 a.m.

The Beth Israel Men's Club sponsors locally the "World Wide Wrap." This program is a project of the Federation of Jewish Men's Clubs that encourages Jews around the world to put on tefillin and pray together. Beth Israel will provide extra sets of tefillin and experienced tefillin teachers will be available to assist anyone who would like to participate in this important mitzvah.

Beth Israel is known for its post service Polar Bear Tefillin Photo that captures all the tefillin clad participants in the out-of-doors, regardless of the weather.

Following the Shaharit service, participants will enjoy a brunch of bagels, lox, and coffee. The Federation of Jewish Men's Clubs is an organization of approximately 270 Conservative/Masorti Jewish men's groups consisting of 25,000 individuals across North America and the world. The FJMC involves Jewish men in Jewish life by building and strengthening Men's Clubs in the Conservative/Masorti Movement.

continued on next page

Melave Malka series offered by Ann Arbor Orthodox Minyan

Shoshanna Lockshin, special to the WJN

The Ann Arbor Orthodox Minyan will sponsor its third annual Melave Malka series, presentations given on those long winter Saturday nights when Shabbat ends early and there is plenty of time for socialization, an interesting talk and some comfort food. These events are planned for 8 p.m. in the University of Michigan Hillel lounge on November 17, January 12, and February 9. Homemade kosher soup, muffins and drinks will be provided by Chef Emil. Everyone is invited and the events are free of charge.

November 17: Harvey E. Goldberg

"What's Between Thanksgiving and Purim?: Libyan Jewish History and their Hymns of Praise" Twice, in the course of the 18th century, Jews in Tripoli (Libya) were threatened and oppressed by tyrannical rulers. When relief finally came, they marked the event by composing *piyyutim* to be recited in the synagogue on the anniversary of the salvation. As elsewhere in Jewish history, these occasions were formulated as local expressions of the miracle of Purim. The *piyyutim* reflect some historical events and also give hints about the place of Jews in Tripolitan society.

Currently a fellow with the Frankel Institute at the University of Michigan, Harvey E. Goldberg is Emeritus Sarah Allen Shaine Chair in Sociology and Anthropology at the Hebrew University of Jerusalem. His work has focused on the cultural history of Jews in North Africa, on religious and ethnic identities in Israel, and on the interfaces between anthropology and Jewish Studies.

January 12: Marc Bernstein, Israeli Film

Marc Bernstein is the coordinator of the program in Hebrew and Israeli Culture at Michigan State University. He teaches Hebrew language and literature as well as courses (in English) on Israeli culture and society. His research interests center around two areas: in the field of modern Hebrew literature, he focuses on the use made by modern Hebrew authors of traditional motifs and topoi and the resultant "conversation" among these writers. In addition he works on the transfer of cultural artifacts between Muslim and Jewish societies and the pool of traditions surrounding biblical figures who appear in both Judaism and Islam.

February 9: Paul Schoenfield, Jewish Influences on My Musical Composition

Paul Schoenfield is currently professor of composition at the University of Michigan School of Music, Theater and Dance. His music is widely performed and continues to draw an ever-expanding group of fans. According to Juilliard's Joel Sachs, "He is among those all-too-rare composers whose work combines exuberance and seriousness, familiarity and originality, lightness and depth. His work is inspired by the whole range of musical experience, popular styles both American and foreign, vernacular and folk traditions, and the 'normal' historical traditions of cultivated music making, often treated with sly twists. Above all, he has achieved the rare fusion of an extremely complex and rigorous compositional mind with an instinct for accessibility and a reveling in sound that sometimes borders on the manic." ■

BIC events, continued from previous page

As part of the World Wide Wrap program this year, the Beth Israel Men's Club will present the winner of the Middle School and High School essay contest with a set a tefillin, and a $25 gift certificate to the Women's League Gift Shop. The topic of the essay contest is "What Would Tevye Think of Beth Israel Congregation?

Adult Hebrew classes (winter term)

Hebrew 101—Tuesdays at 7:15 p.m.at TBE
beginning January 15

Hebrew 102—Sundays at 7 p.m.
beginning January 13

Hebrew 103—Wednesdays at 6:30 p.m. at TBE
beginning January 16

Hebrew 104—Tuesdays at 6:15 p.m. at TBE
beginning January 15

Biblical Hebrew B-201—Wednesdays at 2 p.m.
beginning January 16

Biblical Hebrew B-202—Mondays at 5:15 p.m.
beginning January 14,

Conversational Hebrew C-201—Thursdays at 7 p.m. beginning January 17

Conversational Hebrew C-202—Thursdays at 8 p.m. beginning January 17

Conversational Hebrew C-203—Mondays at 7 p.m. beginning January 14

Conversational Hebrew C-204—Mondays at 8 p.m. beginning January 14

Beth Israel Congregation and TBeth Emeth (TBE) are jointly offering 12-week Adult Hebrew classes this winter beginning the week of January 8, with various levels of difficulty. New students are asked to speak with the instructor to determine the best class for their backgrounds. Please contact Mary at Beth Israel to receive the full brochure at rabbisoffice@bethisrael-aa.org, or call 665-9897. Anyone in the community is welcome to join these classes. There is a tuition fee. Unless otherwise indicated above, the classes meet at Beth Israel Congregation. Call 665-9897 or email rabbisoffice@bethisrael-aa.org for registration information.

The classes are taught by two veteran Hebrew instructors, Malli Holoshitz and Pauli Weizman. Holoshitz is a native Israeli who has taught Hebrew for many years; she is noted for her lively and animated teaching style. She earned a Ph.D. in Education from the University of Michigan, and is the Hebrew department head at Frankel Jewish Academy of Metro Detroit. Holoshitz also teaches at the School of Education at Eastern Michigan University, as well as at the University of Michigan.

Weizman has been teaching Hebrew at the University of Michigan since 1987, and is the proud recipient of an "Excellence in Education" award by the Department of Near Eastern Studies. She is a native Israeli and has earned two master's degrees — one in Teaching English as a Second Language and the other in social work; she also has a bachelor's degree in Hebrew Linguistics.ui-7yuiiui. ■

Dreams from my (fore) father

Rabbi Aharon Goldstein special to the WJN

On the Shabbat of December 8 the Torah reading will be Vayeishev. It begins with the two dreams of Joseph. The following week we also begin the Torah reading with two dreams – but these dreams are those of Pharoah. What could be qualitatively different about similar dreams of a Joseph and Pharoah?

Rabbi Aharon Goldstein

Let's begin with the dreams of Joseph. There is a difference between the first dream of the sheaves of wheat and the second dream of the stars. The dream of the stars specifically mentions eleven stars - representing the siblings of Joseph – the other eleven tribes of Israel. Also mentioned in the dream is the sun and moon – representing Jacob and Rachel. In both of them it is hinted that Joseph will ascend to become the leader of Egypt and his brothers and parents will come to Egypt and bow down to him. Other than the aforementioned particulars, the dreams have the same meaning.

If we look to the following week's reading, Mikeitz, we read about Pharoah's two dreams that also have their own same meaning. Here, Joseph is the one who interprets Pharoah's dreams. Pharoah tells Joseph his dream and Joseph gives him the interpretation. Why, if the meaning of both dreams is the same, were two dreams necessary? Joseph states that Pharoah's double dream indicates that God is going to hasten the realization of the dreams. That is, the dreams' prophetic meaning will come to pass quickly. The question is why were Joseph's dreams also repeated?

Looking at the two dreams of Joseph, the first dream deals mainly with the physical world. Sheaves of wheat represent physical sustenance. The second dream deals with the spiritual world. The sun, moon and stars represent the spiritual needs of a Jew. The two dreams together indicate, that we all have spiritual needs as well as physical needs. In Pharoah's dreams, both dreams deal with the physical world. There is no suggestion of higher, spiritual meaning in life above the physical world and its sustenance. We see this in the cows and in the sheaves of wheat. He first dreams about the cows, representing the animal kingdom that is higher than the vegetable kingdom of the wheat. In the second dream he goes lower, from the animal down to the vegetable kingdom. So, not only are both dreams limited to the physical realm, the progression is downward – from the animal to the vegetable kingdom.

Joseph's dreams took the opposite progression. His dreams began with the physical realm and went up to the higher, spiritual realm. Once we notice the difference between Pharoah's and Joseph's dreams we can answer the question of why Joseph had two dreams. The answer is that since Joseph's dreams are about the physical and the spiritual, it is important to mention it twice. This is to emphasize that a Jewish person's life consists of the physical and the spiritual. Our job is to take the physical and elevate it to the spiritual. That's why, in Joseph's case, it makes sense to have two dreams – to represent the two worlds that a Jew works with – physicality and spirituality. However, since both dreams of Pharoah were concerned with only the physical, why did he need two? As Joseph told him, this was to indicate the urgency of their fulfillment.

So, as we know, with everything in Torah there is a lesson to be learned. This story is not simply a recounting of events 3,000 years ago in Egypt. It also is a metaphor for a deeper message. It contains a lesson in life for us. The Torah wants us to learn a lesson from Joseph as well as from Pharoah.

Joseph's dreams show us how a Jew is supposed to live in this world. Though obviously in the physical world, the Jew is, as well, always connected to the spiritual world. Physical needs and spiritual needs are necessary occupations of the Jew. The second meaning we can glean from this parsha is that a Jew needs to proceed in the correct order. We need to start with the physical and elevate it up to the spiritual – not the reverse. Our job is to elevate the physical to the spiritual. These lessons can be juxtaposed against Pharoah's dreams to gain further insight. Firstly, his dreams were purely physical in nature. They were conspicuously lacking in any spiritual reference. This was indicative of Pharoah's philosophy of life and the Egyptian culture of the time – he lived solely within the realm of the five senses. Secondly, we see that his life is not going upward, but rather it is going downward. He starts out in the animal kingdom and ends up in the, lower, vegetable kingdom. This indicates that the quality of a life lived solely for physicality it is to degrade.

Physical well-being gives a Jew the strength to elevate themselves and other aspects of the physical world to a higher, spiritual realm.

So the lesson we can learn from this is that the Jew has the ability to combine the physical and the spiritual natures of existence. True, we live in the physical world and we need to do all those things needed to be physically healthy – eating properly, sleeping adequately, supporting ourselves financially, etc. These are not only obvious realities of existence. The Torah tells us that it is our obligation to be successful in the physical aspects of living. Nevertheless, we are also commanded not to only be preoccupied with the physical aspects of existence. The physical is a means to a higher end. It is the Jew's responsibility to connect this physical existence to God in holiness. These are not a contradiction – if anything, they complement each other. If we are happy, satiated, healthy, etc. in our physical world, we can use that strength to better serve God. Therefore, a Jew doesn't have to be concerned about whether physical well-being and needs will interfere with spiritual well-being. On the contrary, physical well-being gives a Jew the strength to elevate themselves and other aspects of the physical world to a higher, spiritual realm. Indeed, this is our purpose and our destiny. ■

What's your story?

Hadar Dohn and Terri Ginsburg, special to the WJN

Can you help me tell the story?" asked Jennifer, as she put her hand on her forehead like a visor. "Help me look this way and that way, this way and that way" and she turned her head while the children followed. Scholar-in-residence, Jennifer Rudick Zunikoff, shared her vision of our story—a vision that asserts that we are all engaged in the same story, the story of the Jewish people "We are all related because we all have the same family tree," Zunikoff said, and went on to explain that while our branches are different, our roots and trunks are the same.

Zunikoff shared her storytelling gift with students from Beth Israel Congregation, Temple Beth Emeth, Hebrew Day School, the JC.C.'s Early Childhood Center, the Reconstructionist Havurah's Beit Sefer, and the Jewish Cultural School. Some of the stories she told were very familiar to the children, but there was always a twist. Often the twist was that she chose an interesting or different perspective or narrator. In one story, for example, students heard of Avram's conversation with God from the perspective of Sarai. The students heard what she might have been thinking as he explained what happened. They imagined how she might have felt and responded. The stories were a combination of text, rabbinic *midrashim*, and Zunikoff's's own imagination. The children were introduced to a new way of stepping into the stories and seeing them in their minds.

Jennifer Rudick Zunikoff at HDS

Sixty educators from the various Ann Arbor Jewish Schools attended a workshop on using storytelling in the Jewish classroom where they listened to Zunikoff tell a captivating story based on short clips of tales from the Torah. Immediately after listening, Zunikoff had the educators pair up and each person took the role of one of the characters in the story. During the workshop Zunikoff shared a number of techniques and resources to help with storytelling. The various principals also met with her in a smaller session to benefit from her wisdom. Zunikoff plans to follow up with the principals of the schools by e-mail and phone to help train teachers to use these skills in their classroom. .

The Jewish Educators Council of Ann Arbor brings a Federation sponsored Scholar-in-Residence to the Jewish schools each year. Educators have always taken much away from these scholars. This time the children and teachers were charged with the responsibility of continuing on the tradition of telling stories—our stories. The JEC is grateful to the Jewish Federation of Greater Ann Arbor for sponsoring this valuable program. To learn more about Zunikoff, visit her website, www.jenniferstories.com. ■

Celebrating Chanukah at ECC

Peretz Hirshbein, special to the WJN

As the halls of the Jewish Community Center of Greater Ann Arbor fill with the books of the Jewish Book Fair, and the Jewish calendar turns to the month of Kislev, the children and teachers at the JCC Early Childhood Center start to look forward with great anticipation to the arrival of Hanukkah, the festival of lights. As the holiday approaches, the ECC fills with the smells, sounds, and sights of Hanukkah. In the weeks leading up to Hanukkah, parents bring Hanukkah menorahs in to share with their children's classes, teachers use many dif-

Adin Kahan and Anna Schwalb compare Hanukkah menorahs while Adin's mother Emily Meltzer looks on

ferent ways to share the Hanukkah story with the children, the sounds of Hanukkah sounds are heard in the hallways, and the smell of frying latkes permeates the whole building.

In the preschool-aged classrooms, the storytelling goes even farther, as children master the Hanukkah story by retelling the story themselves through play-acting. Preschool children act out the story, taking on the roles of Judah Maccabee and his family, cruel King Ahasueros, and his army. The process of acting out the story drives home the message that it is sometimes necessary to fight for your freedom. As children act out the story, teachers videotape them. Each year these videos are edited together to create a Hanukkah movie!

Molly Greenberg and her mother Laurie celebrate Hanukkah at last year's ECC Hanukkah party

This year, the ECC will hold its annual Hanukkah party on December 10 from 10 a.m. until 12:30 p.m. The festivities will kick off at 10 a.m. in the Early Childhood Center with Hanukkah parties in each classroom. Parents, grandparents, and SPICE participants are invited to visit the classrooms to take part in games, latkes, and more! At 11:30 a.m. the program will move into the JCC lounges for a Hanukkah sing-along and dancing, as well as a viewing of this year's Hanukkah movie! Then our guests are invited to join us for more latkes for lunch at noon. ■

For more information, contact the JCC at 971-0990.

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Temple Beth Emeth
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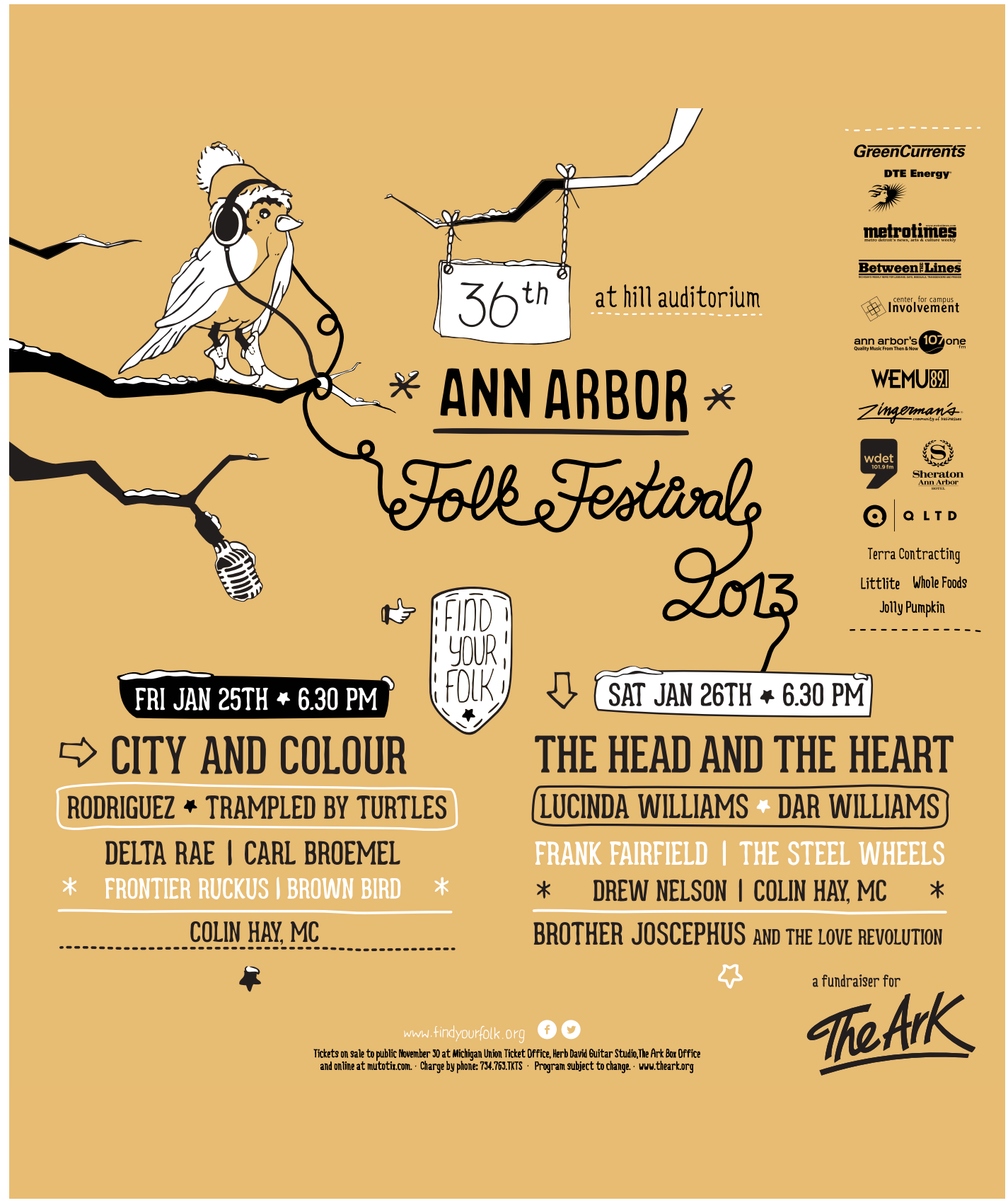

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ECC/JCC fundraiser at Barnes and Noble December 2–9

Karen Freedland, special to the WJN

The Jewish Community Center of Greater Ann Arbor and the JCC's Early Childhood Center will participate in a fundraiser from December 2–9 at the Barnes and Noble bookstore located on Washtenaw Avenue. In order to participate in this week-long fundraiser, participants must present a voucher with a barcode and number. When a voucher from the JCC is given at checkout, 25 percent of all purchases will be donated to the JCC/ECC. Chanukah is right around the corner and Barnes and Noble offers so much more than books. The store has expanded their educational toy and gift sections.

On Sunday, December 2, at 1 p.m., the first day of the fundraiser, renowned photographer and author Monte Nagler will be on hand signing books and calendars. His Michigan photo book was displayed recently at the JCC Jewish book festival. Nagler was born in Ann Arbor and continues his relationship to the city.

To obtain a voucher, go online to the JCC website (www.jccannarbor.org), pick one up at the JCC or print a voucher online at BN.COM/bookfairs. For more information, call Karen Freedland at 971-0990 or karenfreedland@jccfed.org.

JCC after school programs off to great start

Noreen De Young, special to the WJN

The Jewish Community Center of Greater Ann Arbor's after school programs, Kids' Konnection (KK) and Kids' Club (KC) are off to a great start this year. Two new staff member have been hired to guide the children through their afternoons.

Nina Doigan is a graduate of Eastern Michigan University where she majored in psychology and minored in drama/theatre for the young. She teaches dance at Ann Arbor Classics and is a coach for the Concordia University Dance Team.

Ryan Flaherty is new to Ann Arbor, after moving from the Chicago area where he worked for the Chicago JCC in their after-school program. Flaherty graduated from Northeastern Illinois University with a teaching certificate in secondary English.

Having staff with a wealth of experience and a daily schedule will make for a very strong consistent program. While in KK/KC, youngsters have the opportunity to play outdoors, complete their homework, eat healthy snacks, play educational games and have fun with their peers. Plans are in motion to introduce new activities to help children gain leadership and decision making skills.

This program is open to all children in grades K–5. Bus transportation is provided from Ann Arbor schools Bryant and Pattengill. Children from the Hebrew Day School are picked up at dismissal time and escorted to the KK/KC program. Transportation can be arranged from other schools for an additional fee. If interested, contact Noreen De Young, Director of Child, Youth and Family Programming at noreendeyoung@jccfed.org or 971-0990.

Shalom Baby program relaunched

Noreen De Young, special to the WJN

The Jewish Community Center of Greater Ann Arbor is re-launching their Shalom Baby Program. This program welcomes new parents and their new babies to the Jewish community.

Shalom Baby participants will receive a basket of goodies from the JCC, Jewish Federation of Greater Ann Arbor and other local organizations and businesses. This program provides growing families with a connection to create lifelong friendships for parents and children, support from caring volunteers and a connection to their Jewish community and heritage. New programs are being developed that will provide opportunities for young families to socialize. Community members are encouraged to contact Noreen De Young, director of Child, Youth and Family Programming, at noreendeyoung@jccfed.org or 971-0990 and let her know of anyone that has a newborn or newly adopted baby.

Winter camp at the JCC includes lots of field trips

Noreen De Young, special to the WJN

While public and private schools are on vacation this winter, the Jewish Community Center of Greater Ann Arbor's Youth Department will offer an exciting Winter Camp Program. Camp will take place December 26–28 and January 2–4 from 7:30 a.m. to 6 p.m. at the JCC. Activities being planned include field trips to Rolling Hills County Park, swimming at the Saline Recreation Center, and a visit to the Teddy Bear Factory. A Pioneer Day, a Health and Fitness Fun Day and a visit from Leslie Science Center will all be part of the Winter Camp program. Program details can be found www.jccannarbor.org or contact Noreen De Young, director of Child, Youth and Family Programming, at noreendeyoung@jccfed.org or 971-0990.

Bringing light into the dark

Rabbi Robert Dobrusin, special to the WJN

Here's an easy question: why do we light candles for eight nights during Hanukkah? Actually, the question is a lot more difficult than it seems.

There are three aspects to this question that deserve consideration. First, why do we light candles at all? Second, why do we light them for eight days? Third, why don't we light them for seven days?

Rabbi Robert Dobrusin

Let's start with the last question. If we light candles for eight days because the little jug had only enough oil to burn for one day (as the Talmudic text insists), then the "miracle of the oil" was only a seven-day miracle. So, why do we light an eighth candle?

Believe it or not, many famous rabbis grappled with this question with great seriousness and their answers are instructive.

Some said that since God does not create miracles except through natural means, a little of the oil had to burn up each day; so a miracle took place each day, as a bit of oil burned a full day long.

Others insisted, along the same lines, that the Maccabees divided the oil into eight parts knowing that it took eight days to produce new pure olive oil. According to this answer, they lit one-eighth each day, expecting God to perform a miracle and make each bit of oil burn for a full day. That answer is rejected by those who claim, in accordance with Jewish tradition, that you don't depend on a miracle-taking place.

Finally, there is the opinion that the eighth candle is actually lit for the miracle of the Maccabees' victory. From this perspective, both the military and spiritual aspects of the holiday are important; but clearly, the spiritual is given precedence since only one candle is designated for the military struggle.

These answers are very interesting, and you can choose your favorite or write your own. But this is really not the first question that we should ask. The first question should be: why do we celebrate Chanukah for eight days at all?

The answer most of us have been taught, that the oil burned for eight days, is really not the original answer to the question. In the book of Maccabees, in the Apocrypha, the story is told that when the victorious Maccabees came back to Jerusalem they realized that they had missed celebrating the holiday of Sukkot because they had been fighting the war. So, they took palm branches and *etrogs* and celebrated Sukkot two months late. Sukkot is, of course, an eight-day holiday. So, they celebrated for eight days. And the decision was made that a festival would be celebrated every year at that time, and that while it would not contain the symbols of Sukkot, it would be celebrated for eight days just like the Maccabees celebrated the harvest festival when the war was won.

But, we still haven't answered the question as to why we celebrate Chanukah with lights. While the story of the little jar of oil is well known, it doesn't appear until quite a few centuries after the Chanukah story. According to the Talmud, the original custom relating to lighting lights on Chanukah was that one was lit each day in the home. Those who lit more than one candle did so, says the Talmud, to embellish the original tradition. Clearly then, there must have been some other reason for this action other than to commemorate the eight days that the oil burned.

It is here that we should take a step back and remind ourselves what time of year Chanukah comes. So many faiths and cultures light lights near the Solstice to brighten the darkest time of the year. The Talmud itself records a legend that Adam was the first to do this when the days were shorter, and concludes that others light candles for their own reasons, we do so for our reasons.

This is a truly marvelous perspective. It is a natural desire to bring light to dark days. We do so along with so many in our world. But we make sure to let the lighting of the candles reflect something greater: faith, dedication and courage, the messages of the Chanukah story. ■

Shining a new light on the Jewish response to Christmas

By Penny Schwartz

BOSTON (JTA)—From Kung Pao kosher comedy to a swinging Mardi Gras version of the "Dreidel" song, two new Chanukah season releases explore the intriguing, delightful and sometimes perplexing ways in which American Jews have responded to Christmas.

In a book and an audio CD compilation, the holiday season known as the "December dilemma" is seen and heard in a new light. An added bonus: the covers of both are enticing and entertaining.

In the book *A Kosher Christmas* (Rutgers University Press, $22.95) subtitled "'Tis the Season to be Jewish," Joshua Eli Plaut offers a richly detailed, page-turning read that draws on historical documents and ethnographic research sprinkled with often humorous images and photos.

In his introduction Plaut, a rabbi and scholar, admits to a lifelong fascination with Christmas. The son of a rabbi, he recalls as a young child growing up on Long Island in the 1960s that his mother dutifully took him to sit on Santa's lap every December. "She was never worried about any influence on me as a child because my family was secure in its Jewish identity," he writes.

Plaut paints a historical portrait of the shifts in American Jewish attitudes toward Christmas—the only American holiday founded on religion, he notes. Jews have employed "a multitude of strategies to face the particular challenges of Christmas and to overcome feelings of exclusion and isolation," he writes, adding that Jews actually have played a crucial role in popularizing Christmas by composing many of the country's most beloved holiday songs.

Plaut treats readers to a chapter on the popular Jewish custom of eating Chinese food on Christmas, a tradition that surprisingly dates back more than a century to Eastern European immigrants on the Lower East Side of New York. One photo shows a sign in a Chinese restaurant window that thanks the Jewish people for their patronage during Christmas.

In the 1990s, comedian Lisa Geduldig hosted the first Kung Pao Kosher Comedy evening of Jewish stand-up comedy in a San Francisco Chinese restaurant on Christmas. Two decades later the event is still going strong and being replicated in cities across America.

On a more serious note, Plaut reveals a long history of Jewish volunteerism on Christmas, serving the needy and working shifts for non-Jewish co-workers, allowing them to spend the day with family and friends. Plaut also covers the challenges faced by intermarried families at Chanukah and Christmas. He addresses as well the subject of public displays of religious symbols, with Jews on both sides of the issue.

Jonathan Sarna, the American Jewish historian who wrote the foreword, cautions that the book should not be read merely as a story of assimilation. In a phone conversation with JTA, the prominent Brandeis University professor argues that if that were the case, the book would be about how Jews observe Christmas.

Rather, Plaut chronicles how Jews demonstrate their Jewish identity through alternative ways of acting on Christmas that show them to be Jewish and American. Most significant, Sarna asserts, "A Kosher Christmas" is important because it portrays how two religions are transformed by the knowledge of the other.

The CD, *Twas the Night Before Hanukkah* ($15.99) is a lively and inspiring music collection gathered by the Idelsohn Society, a nonprofit volunteer organization that aims to celebrate a Jewish musical heritage that may be lost to history.

The two-CD set includes 17 tracks for Chanukah and Christmas—some familiar and others that are lesser known. Performers on the Chanukah disc include Woody Guthrie, Cantor Yossele Rosenblatt, Flory Jagoda, Mickey Katz, the Klezmatics and Debbie Friedman. Among the voices that croon and swing on the Christmas disc are The Ramones, Theo Bikel, Dinah Shore, Sammy Davis Jr. and Benny Goodman. A 31-page booklet of liner notes is a fascinating read of short essays, notes on the songs and colorful reproductions of old Chanukah recordings. The project started as an effort to present a historical survey of Chanukah music, according to David Katznelson, a veteran record producer who is one of the four principals of the Idelsohn Society. Other members of the core group include Roger Bennett, Courtney Holt and Josh Kun.

As their search deepened, they found noteworthy Chanukah recordings, Katznelson recalls, some by well-known performers, others by little-known singers and educators. But the group was most struck by the abundance of Christmas music by Jewish composers and performers.

"The biggest Jewish names in music have at least one Christmas recording in their catalog," they write in the liner notes.

The group shifted the lens of their project to tell the full story "of how American Jews used music to negotiate their place in American national culture," according to the liner notes. "This was an amazing way to look at Jewish identity in the 20th century, through a combination of the history of Chanukah recordings side by side with Jews performing Christmas songs," Katznelson affirms.

Some of the earliest Chanukah recordings appear in the 1920s and 1930s. By then, what had been a minor Jewish holiday through the later years of the 19th century had been transformed into a major celebration that was promoted by Jewish religious leaders and embraced by American Jewry.

The emergence of Chanukah recordings parallels that transformation, Katznelson suggests. In the postwar 1950s, in addition to traditional songs, livelier recordings targeted children.

On the Chanukah recording, Katznelson points to "Yevonim" (The Greeks) by Rosenblatt as the showstopper. Rosenblatt, a Ukraine native who immigrated to New York in 1912 at the age of 30, became known in the U.S. as the greatest cantor of his time.

A Yiddish song about the Chanukah oil that burned for eight days, "Yevonim" opens with a chorus of women followed by Rosenblatt's huge, haunting rich tenor full of color and warmth.

Many will be surprised by Guthrie's upbeat version of "Hanukkah Dance," part of his 1940s collection of Jewish songs made for Moses Asch, founder of Folkways Records.

"He can take anything and make it American," Katznelson says of the late folk legend, whose centennial birthday this year is being marked by performances of his music across the country.

Sure to be a party favorite is the version of "Dreidel" performed live by Jeremiah Lockwood, Ethan Miller and Luther Dickinson. The song was recorded live at a pop-up Chanukah record store concert hosted last year in San Francisco by the Idelsohn Society.

At the end of the song, the trio takes off into the New Orleans classic "Iko Iko," sung to the tune of "Dreidel." The tune no doubt will get listeners off the couch, singing and dancing.

On the Christmas CD, Katznelson is most drawn to Bikel's little-known 1967 recording of "Sweetest Dreams Be Thine." Bikel, the beloved Jewish folk singer and actor, performs the Christmas song moving between Hebrew and English.

"It's the quintessential track of the whole compilation," Katznelson says. "It's just Chanukah and Christmas, side by side, a perfect mishmosh."

Katznelson says the society hopes the music conveys a deeper sense of Jewish history while raising questions that provoke conversation about the meaning of the holiday music.

Some may hear familiar songs in a new perspective, he says.

"This is music that is usually in the background," Katznelson says. "We're bringing it to the foreground." ■

Oh, it's frying time again–but it doesn't have to be

By Chavie Lieber

NEW YORK (JTA) — Gone are the days when the Chanukah holiday meant an eight-day binge fest of all things fried.

The Festival of Lights, which commemorates the Maccabean revolt against the Greeks, has a longstanding tradition of oily foods such as latkes and donuts in remembrance of the miracle of the temple oil, which lasted eight days instead of the expected one. But for some, the holiday has become an excuse to inhale fried potato pancakes and custard-filled pastry.

"People have a misconception of the tradition to fry on Chanukah," Yosef Silver, the author of the popular blog *This American Bite*, told JTA. "The concept is to remember the oil, but that doesn't necessarily mean frying. We've gotten so wrapped up with frying, but there are ways to make Chanukah food, like latkes, just using oil."

These days, with everyone from the first lady on down drawing attention to our widening waistlines, Jewish foodies have plenty of options for consuming traditional holiday fare without packing on the pounds.

Silver was raised on the old way — frying everything. But now he prefers to bake latkes rather than fry them.

"If you prefer to use the traditional potato latke recipe, the best way to make it healthy would be to pan fry it with an oil substitute like Pam," Silver said. "If you want to incorporate oil, add only a tablespoon and lightly pan-fry it."

For those who prefer a fried taste, Silver suggests swapping potatoes for healthier vegetables that provide vitamins and nutrition as opposed to starch.

"My favorite latke variety to make is my variation using rutabaga and turnip," Silver said. "Rutabaga is a starchy vegetable, but it's not actually a carb. It gives a similar consistency to potatoes and is delicious."

Shaya Klechevsky, a personal chef from Brooklyn who writes the kosher cuisine blog At Your Palate, says there are ways to make healthier donuts, or sufganiyot — also a traditional Chanukah food though one generally more popular in Israel than the United States. But Klechevsky warns about playing too much with recipes.

"When making the batter, you can use a little bit of whole wheat if you want to veer away from white flour, but you need to be careful because too much whole wheat will turn your donuts into bricks," Klechevsky said. "You can also substitute sugar with honey."

Rather than altering the recipe for the dough, Klechevsky says the best way to make healthy donuts is to use healthy fillings, like sugar-free jams, nuts, fruit and granola.

"The best option is to bake donuts rather than fry them," Klechevsky said. "The taste won't be the same, but it will be close. You can buy little round molds and fill them with batter."

Erica Lokshin, a wellness dietitian at Sloan Kettering Cancer Center in New York, points out that baked donuts have half the calories and one-third the fat of fried.

"Chanukah foods loaded in oil are high in cholesterol, which can be really bad for your heart, and eating them for eight says straight increases risks," Lokshin said.

Lokshin says that when serving toppings to go with latkes, reduced-fat sour cream and unsweeted applesauce are the best options. And since no one wants to feel deprived around the holidays, she suggests picking one night to indulge.

"It's better to designate which night of the holiday you will enjoy latkes and donuts, and stick to your regular eating routine on the other nights," Lokshin said. "Otherwise, you're picking at a donut here and a latke there, and over an eight-day period you will probably consume more than you hoped you had and it will throw off your eating routine in the long run.

Below are a couple of healthier latkes recipes.

Roasted Gingered Carrot Latkes

Recipe from Shaya Klechevsky

- 6 cups coarsely grated peeled carrots
- 3 tablespoons all-purpose flour
- 3 tablespoons whole wheat flour
- 1 1/2 teaspoons salt
- 3/4 teaspoon baking powder
- 1/2 teaspoon ground black pepper
- 7 teaspoons finely grated peeled fresh ginger
- 3 large eggs, beaten to blend
- Blended olive oil (for frying)

Preheat oven to 425°. Line a baking sheet with foil and spray with olive oil, or take a pastry brush dipped in olive oil and lightly coat the foil. Place grated carrots in a large bowl; press with paper towels to absorb any moisture. In another bowl, combine flours, salt, baking powder and pepper, and blend together. Add carrots, ginger and eggs to the flour mixture and combine. Mixture shouldn't be too wet or too dry. When forming patties, the mixture should stick to itself and not come apart. If it's too wet, add a little bit more flour; if it's too dry, add more beaten egg. Allow to stand for 10–12 minutes for ingredients to absorb into each other. Place patties, about 3 ½–inch rounds, onto the greased baking sheet. Leave a little room around each one. Place tray into middle rack of oven and roast for 10–12 minutes per side, or until golden brown. Makes about 15 latkes.

Rutabaga and Turnip Latke

recipe from Yosef Silver

- 2 rutabaga, shredded
- 2 turnips, shredded
- 1 large onion, shredded
- 1 egg, plus one egg white
- 1/2 teaspoon of garlic powder
- 1/4 teaspoon salt
- 1/2teaspoon of freshly ground black pepper

Preheat the oven to 375°. Mix all the ingredients, then shape the latkes so they are approximately the size of your palm and about 1/4-inch thick. Grease a cookie sheet with olive oil if you want to keep with tradition, or substitute coconut oil for a lighter alternative. Place the latkes on the cookie sheet with space between them. Once the oven has heated, bake the latkes until golden brown.

Jewish pot activist Mason Tvert hits new high with marijuana legalization vote

By Ben Harris

NEW YORK (JTA)—Say what you will about Mason Tvert, the Jewish activist behind the marijuana legalization campaign that passed in Colorado, the man clearly has a sense of humor.

Some years ago, in his efforts to persuade the public that marijuana is far less of a health menace than alcohol, Tvert famously challenged both the mayor of Denver and the heir to the Coors brewing fortune to a sort of intoxication duel: Tvert would smoke pot while the others drank, and they would see who dropped dead first.

Neither man took up Tvert on his offer. But after Colorado voters on Nov. 6 adopted a newly permissive approach to marijuana following a campaign for which the 30-year-old was the public face and a leading strategist, Tvert's tomfoolery is no longer just a laughing matter. The measure, and a similar one adopted last week in Washington state, is a watershed, permitting residents over 21 to possess up to an ounce of marijuana and to grow up to six plants for recreational use.

Though somewhat overlooked amid the cacophony of a hard-fought presidential campaign, the new laws in Colorado and Washington are unprecedented.

Colorado's Amendment 64: The Regulate Marijuana Like Alcohol Act of 2012 is more liberal than even the Netherlands' famously permissive drug laws, which still consider pot possession a misdemeanor. The new law goes well beyond the medical marijuana provisions now on the books in 18 states that permit use of the drug with a doctor's permission, and directly challenges federal authority, which still considers cannabis a Schedule I controlled substance along with heroin and LSD.

"We have forced a major international, let alone national, discussion on this issue," Tvert, the executive director of Safer Alternative for Enjoyable Recreation, or SAFER, told JTA. "And I truly believe the more people talk about this issue amongst each other, the quicker we're going to see broader change in how our country and our state and our world treats marijuana."

Tvert grew up in a Jewish family in Scottsdale, Ariz., and attended the University of Richmond. His consciousness around marijuana reform was galvanized in college when, for reasons he claims not to know, he was subpoenaed in a multijurisdictional investigation into marijuana use. "It was really just a shakedown, more or less," Tvert said. "They start with college kids who probably have a lot to lose. They work their way up from there."

Tvert likes to compare that to an earlier incident in which, taken unconscious to the hospital to have his stomach pumped after excessive alcohol consumption, he was later released without any questioning from the police—despite being under age. The discrepancy informs one of the pro-legalization campaign's most frequent talking points: They say marijuana is far less dangerous than alcohol, which itself was once the target of a costly and failed effort at prohibition, and should be regulated as such. Critics counter that marijuana is a dangerous and addictive drug whose legalization would legitimate its use by the young and lead to a range of social ills.

After graduation, Tvert moved to Colorado and co-founded SAFER, a small group that raised just $132,000 in 2010 and shares office space with Colorado's Jewish newspaper, the Intermountain Jewish News. He was instrumental in two earlier legalization efforts in Colorado: the 2005 adoption of the Denver Alcohol-Marijuana Equalization Initiative, which permitted the possession of marijuana in Denver, and a 2007 measure that required officials to make marijuana offenses the city's "lowest law enforcement priority." State law remained unchanged, however, and thousands of Coloradans still were being arrested each year for possession of marijuana.

Tvert persevered, developing a reputation as someone with a knack for media stunts.

In 2008, after a rash of alcohol-related disturbances at Denver's airport, Tvert called a news conference to urge authorities to allow marijuana in the airport's smoking lounge to cut down on traveler stress. Two years earlier he had a billboard erected near a speech by the visiting White House drug czar, John Walters, that quoted Walters saying that marijuana is the safest drug around. Tvert has called the state's governor—an owner of a popular Denver brew pub—a "drug dealer" whose product just happened to be legal. In another Tvert billboard, a woman in a marijuana-colored bikini appeared above the caption "Marijuana: No hangovers, no violence, no carbs!"

"He is just almost a media force of nature," said Steve Fox, the president of SAFER and the director of government relations for the Marijuana Policy Project, which provided about 90 percent of the funds for the $2.2 million Colorado campaign. "He's just been brilliant in terms of being on message at all times, developing relationships with the media so they trust him and are willing to come out when he's doing some sort of event. And just the body of communications skills were just excellent for this. That's really where he's excelled."

As the campaign moved to the state level, advocates buttoned up their image somewhat, attracting some high-profile support in the process. Former Republican congressman Tom Tancredo, who is best known for his staunch opposition to immigration, endorsed the initiative. Actress Susan Sarandon recorded a robocall targeting Colorado voters. Singer-songwriter Melissa Etheridge did a radio spot.

The group also upgraded its message from one that emphasizes marijuana as a safer alternative to alcohol to one that emphasizes the potential tax revenues of regulated marijuana, misplaced law enforcement priorities and overcrowded prisons. Amendment 64 specifically requires the first $40 million in marijuana tax revenues be used to support capital funding for Colorado schools and, unlike a similar but failed attempt in 2010 in California, requires the state to design a tight regulatory regime.

The legalization campaign in Colorado no doubt benefited from a sea change in American attitudes toward the drug. A 1969 Gallup poll found that 84 percent of Americans opposed legalization; by last year the number was down to 46 percent, with 50 percent favoring legalization.

It's unclear exactly what happens next for Tvert and the wider marijuana legalization campaign. Washington could justify a crackdown under the doctrine of federal supremacy, but it's still unclear how the administration will react to the new laws in Colorado and Washington. After years of looking the other way at the budding medical marijuana industry in California, the Justice Department last year cracked down on pot shops in the state. But it may not have the same incentive to repeat that in Colorado, marijuana activists say.

"There's no need for a knee-jerk federal response," said Ethan Nadelmann, executive director of the Drug Policy Alliance in New York and one of the country's top marijuana activists. "There is ample time for rational discussion of how state regulatory authorities will accommodate federal concerns."

Besides, Nadelmann added, "Colorado is an important swing state. Why make enemies unnecessarily?" ■

Recipe for Happy Chulent

By Chavie Lieber

NEW YORK (JTA)—Now that the states of Colorado and Washington have legalized the recreational use and commercial sale of marijuana for its residents 21 years or older, there are all sorts of way to get creative in incorporating the new legal substance with Jewish edibles. Here's a recipe for Happy Chulent that one seasoned "cook" shared with the JTA -- he guarantees it will uplift your Shabbat spirits.

Happy Chulent

- 3 1/2 grams dried marijuana
- 1/2 cup olive oil
- 1 onion
- 3 cloves fresh garlic
- 3 potatoes
- 2 sweet potatoes
- 1 cup barley
- 1 can baked beans
- 2 teaspoons salt
- 1 tablespoon paprika
- 3 tablespoons Frank's hot sauce
- 1/4 cup ketchup
- 1 piece flanken with bones
- 2 cups water

Heat oil over low flame. Grind marijuana by sprinkling with hand or by using grinder. Add to oil, keep on low flame for 20 minutes or until weed turns light brown. Pour content through sifter, throw out weed residue, and pour oil into bottom of crock pot, put on high high setting. Saute onion into oil, add rest of ingredients, cook on low setting overnight. Serves 8–10; side effects will take 20–30 minutes to kick in if served hot.

Op-Ed: The 'four C's' in appraising the community's approach to the disabled

By Steven A. Rakitt

WASHINGTON (JTA)—Many years ago, when I bought an engagement ring for my wife, I learned about the four C's in appraising and purchasing diamonds. Last week I learned about other precious jewels in our community and participated with more than 100 others from across the United States in a groundbreaking disability inclusion conference sponsored by the Jewish Federations of North America.

Held immediately following JFNA's General Assembly in Baltimore, the conference was titled "Opening Abraham's Tent: The Disability Inclusion Initiative." It was an extraordinary gathering, bursting with inspiring moments and "tachlitic" how-tos. The room was filled with passionate, caring and dedicated volunteers and professionals seeking to share, learn and package the values to take home. It is indeed the manifestation of Jewish values to welcome and embrace our most vulnerable community members.

Just as the diamond industry has its four C's, I believe there are also four C's in appraising our collective approach to precious members of our community—our hidden jewels—who are disabled:

Culture: We must endeavor to create a culture of openness and welcoming throughout our communities, from newcomers to interfaith families to those with special needs. An open tent is good, but not sufficient; an extended hand is a must. Statistics indicate that one of every five Americans has some sort of disability. We cannot afford to write off this huge segment of our population and their families. To have an honest conversation about enhancing services and ensure that those with special needs are included in Jewish life, we must reinforce the importance of creating a communal culture of respect, dignity and participation. We must do more than welcome. We must sustain high-quality services and care for the long term.

Competence: This requires focus, training and a commitment to competence in service delivery. The Jewish community provides many high-quality services for its disabled, and many people are well meaning. If we are to successfully serve those with special needs, many of whom are feeling disenfranchised from the Jewish community, then nothing less than top-quality programming and services will do.

Collaboration: No agency or synagogue is an island. Together we can create a welcome community with seamless "handoffs" for our clients. People with disabilities want and need services, and at various life stages. Together we can create robust points of entry and exciting opportunities throughout the communal structure.

Cost: Several conference speakers pointed out that being welcoming does not have to cost much, if anything. There are many things we can do to welcome, embrace, serve and engage those with special needs that don't impact agency or synagogue budgets. Other initiatives, however, have a significant price tag. As a community, we must be willing to state the case and make the argument that the cost of NOT engaging this precious population and their families is greater than the cost of any programs we initiate. We cannot be naive about the potential costs, but nearly every community has donors and foundations interested in this issue. It's our job to bring them to the table.

In Washington, we will redouble our efforts to make our community even more welcoming to those with disabilities. The Jewish Federation of Greater Washington will convene local activists who participated in the conference to "download" reflections and ideas, then invite stakeholders for a broader conversation about how we can be more responsive to community needs.

The four C's of disability inclusion is a simple approach, even simplistic. But if we successfully create a meaningful and embracing culture, deliver competence in a coordinated manner and redouble our efforts to secure additional funding to support this holy work, I believe our tent will be more than open. It will reflect the teachings of Abraham by welcoming and embracing our community's angels. ■

Steven A. Rakitt is the executive vice president and CEO of the Jewish Federation of Greater Washington, D.C.

At the behest of Jewish groups, Congress set to rid Russia of Jackson-Vanik restraints

By Ron Kampeas

WASHINGTON (JTA) -- At the behest of leading U.S. Jewish groups, Congress is set to free Russia from the Jackson-Vanik restrictions, the Soviet-era law aimed at exerting pressure on Russia to loosen its emigration restrictions.

But that doesn't mean the Putin administration is off the hook for human rights abuses. Jewish groups are championing a new measure that imposes sanctions on Russians suspected of involvement with extrajudicial killings and torture.

The U.S. House of Representatives is set to vote Friday to graduate Russia from the 1974 law named for the late Sen. Henry Jackson (D-Wash.) and Rep. Charlie Vanik (D-Ohio), which conditioned trade on freedom of emigration. The bill also includes new provisions that restrict travel and freeze the assets of Russians suspected of human rights abuses.

A letter to Congress in June from eight Jewish groups was seen as key to advancing the legislation, which is likely to be considered by the Senate after Thanksgiving. The bill has bipartisan support and is expected to pass and be signed by President Obama.

"Our argument was and is that the amendment was intended to gain the freedom of Soviet Jews and it's accomplished that 10 times over," said Mark Levin, the executive director of NCSJ: Advocates on behalf of Jews in Russia, Ukraine, the Baltic States & Eurasia, which originally lobbied for Jackson-Vanik and has led the Jewish organizational push for its removal.

"Yes, it became a broad human rights symbol, but it was passed to get Soviet Jews out. It succeeded, and now we should find out new ways to deal with new problems," he said.

The timing of the new law is awkward as repressions under President Vladimir Putin's leadership reportedly have intensified in recent years. Concerns that Putin not be given a free ride led congressional lawmakers to incorporate sanctions into the bill named for Sergei Magnitsky, a whistleblower who was imprisoned after exposing massive fraud by government officials in 2008. He died in custody in 2009.

The Magnitsky piece has irked Russian authorities, with the government-run Voice of Russia on Tuesday calling the sanctions "superfluous" and predicting they may invite retaliatory measures.

Levin said that Jewish organizations in Russia oppose including the Magnitsky sanctions in the proposed legislation. U.S. Jewish groups support their inclusion as a way to make Russia accountable for human rights abuses.

"By graduating Russia, we demonstrate to the Russians we can recognize progress when it occurs," Levin said. "Recognizing that progress doesn't alleviate our concerns about other issues."

Signing the June letter in addition to NCSJ (formerly known as the National Council on Soviet Jewry) were the American Israel Public Affairs Committee; the Anti-Defamation League; the American Jewish Committee; the Anti-Defamation League; the Jewish Federations of North America; B'nai B'rith International; the Jewish Council for Public Affairs; and the Conference of Presidents of Major American Jewish Organizations.

"Our support for Russia's graduation from Jackson-Vanik does not vitiate our continuing concern with the progress of human rights in Russia," their letter said. "We believe that the United States has the appropriate means to deal with these concerns."

The ADL's national director, Abraham Foxman, said leaving Jackson-Vanik in place would redound on the Jews. "I'm not saying there shouldn't be efforts for human rights, but don't use this vehicle because it will forever be tied to Jewish advocacy," he told JTA.

The main force to graduate Russia from Jackson-Vanik has been the business community. Levin said he has worked closely with the Coalition for U.S.-Russia Trade. Removing Russia from Jackson-Vanik became urgent in August, when the country was accepted into the World Trade Organization, enabling it to take legal steps to retaliate against the United States for trade restrictions mandated by Jackson-Vanik.

"The key legal issue here is that Russia has joined WTO, and if we do not repeal Jackson-Vanik, then U.S. businesses are vulnerable to retaliation," said Leon Aron, the director of Russian studies at the American Enterprise Institute.

The Obama administration has long argued for graduating Russia out of Jackson-Vanik, part of its bid to "reset" relations with the country and cajole it into cooperation, for instance in isolating Iran. On Wednesday, the office of Management and Budget said it "strongly supported" the proposed legislation while adding that it "intends to continue working with the Congress to support those seeking a free and democratic future for Russia."

Jackson-Vanik, though tailored to facilitate the emigration of Jews from the Soviet Union, was written in such broad strokes that it was eventually applied to other countries. Among those still subject to its restrictions are North Korea and Cuba. China and Vietnam also have been its targets in the past.

The Magnitsky sanctions in the House version of the proposed bill are narrowly tailored to target Russian abuses. The Senate version is broader and would apply the same sanctions to abusers in other countries.

A broader application would be welcome, said Ilan Berman, the vice president of the conservative American Foreign Policy Council. "The Senate version talks about individuals, but it also is a jumping-off spot," he said. "It's a tool box that you can use in other situations." ■

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In mixed election for Jewish Congressional candidates, Democrats outpace Republicans

Sean Savage/JNS.org

Nov. 6 was a mixed night for Jews vying for a seat in the 113th Congress, as redistricting played a role in several key Jewish races. Jewish Democrats had varied success, while Jewish Republicans failed in their bid to join U.S. Rep. Eric Cantor (R-VA) as the lone Jewish Republican in both houses. However, with five Jewish lawmakers retiring, overall Jewish numbers declined.

The biggest disappointments for Jewish Republicans came in New York, Florida, Ohio and New Jersey. In New York's 1st district, U.S. Rep. Tim Bishop beat out Long Island businessman Randy Altschuler in a rematch of the 2010 race. In Florida, Democrat Lois Frankel defeated Republican Adam Hasner in a race that featured two Jewish candidates.

In Ohio, Jewish Republicans saw State Treasurer Josh Mandel's bid to overtake U.S. Sen. Sherrod Brown fail. More than $22 million was contributed in outside spending in support of Mandel, an Iraq War veteran. Analysts suspect that Mandel's loss may be attributed to his opposition to the auto bailout.

In New Jersey's 9th district, incumbent U.S. Rep. Bill Pascrell soundly defeated Republican hopeful and celebrity rabbi Shmuley Boteach. Earlier this year, Pascrell also beat Jewish Congressman Steve Rothman in a bitter Democratic primary battle after the two long-term incumbents were forced into the same district. In both races, Rothman and Boteach questioned Pascrell's pro-Israel credentials.

Lois Frankel | Shmuley Boteach | Alan Grayson | Brad Sherman

Meanwhile, Jewish Democrats had mixed success in their bids for Congress. In Florida, fiery liberal politician Alan Grayson will return to the House after defeating Republican Todd Long in a newly created district. Democrats Brad Schneider in Chicago, Alan Lowenthal in California and U.S. Rep. David Cicilline in Rhode Island all won.

The most dramatic Jewish Democratic race was the battle between U.S. Rep. Howard Berman and U.S. Rep. Brad Sherman in California. Forced to faceoff due to redistricting, Berman was soundly defeated by Sherman after a long and bitter race that at one point became physical during a debate.

But it wasn't all good news for Jewish Democrats. In Nevada, U.S. Rep. Shelley Berkley failed to defeat U.S. Sen. Dean Heller, who was appointed to the Senate seat after the resignation of John Ensign over ethics violations. The Nevada race was hotly contested. Berkley, a seven-term congresswoman from Las Vegas, had been dogged for months over a House ethics investigation, but received substantial support from Senate Majority Leader Harry Reid. Meanwhile, Las Vegas casino magnate and Jewish billionaire donor Sheldon Adelson spent more than $4 million to defeat Berkley.

New Jersey's two Jewish Democrats failed in their bids to defeat incumbents. In New Jersey's 5th district, Republican U.S. Rep. Scott Garrett fended off a challenge from Teaneck's Democratic deputy mayor Adam Gussen. In New Jersey's 3rd district, former Philadelphia Eagles football star U.S. Rep. John Runyan beat Democrat Shelley Adler in the state's most expensive race. Meanwhile, three Jewish Senators all won easy reelection—U.S. Sens. Diane Feinstein (D-CA), Ben Cardin (D-MD) and Bernie Sanders (I-VT).

However, with a large amount of Jewish lawmakers all retiring—U.S. Sens. Joe Lieberman (I-CT) and Herb Kohl (D-WI), and U.S. Reps. Gary Ackerman (D-NY), Barney Frank (D-MA) and Bob Filner (D-CA)—overall Jewish numbers declined in both houses.

But despite the decline, Jews still wield considerable strength in proportion to their percentage of the nation's overall population, holding 10 percent of the Senate and 5 percent of the House of Representatives, but only around 2 percent of the population. ■

Weeks after Sandy, enormity of human and economic costs are becoming clearer

By Chavie Lieber

NEW YORK (JTA)—Kenny Vance's multimillion-dollar beach house has stood proudly on the Long Island shore and weathered all manner of storms since 1916. Then came Sandy.

Vance, a 68-year-old musician who has lived in Belle Harbor, N.Y., for most of his life, was preparing to perform on a cruise ship when newscasters first warned of a major storm heading for the East Coast. But Vance had seen this movie before and knew the protocol. He boxed up his most precious belongings, rolled out the storm shutters and left.

From a ship docked in Puerto Rico, Vance watched superstorm Sandy destroy everything he owned. "Once I saw the size of the storm, and heard the winds were coming from the south, I knew I was screwed," Vance, who gained fame as the lead singer of the Planotones, told JTA. "The winds blew off the top of my house, and the rest of the structure basically crumbled. Everything is gone."

Among his losses are countless pieces of precious memorabilia accumulated over the course of a nearly 50-year music career: his priceless collection of vintage guitars, a slot machine from the 1900s valued at $20,000 and a lamp that belonged to the late New Mexico artist Tony Price. Not the least of his worries, Vance is now homeless and living at a hotel on Staten Island.

"There's just no way to get these things replaced, and I just redid my kitchen and bathrooms," Vance said. "My grandkids would come stay here with me every summer; I've lost all that. And my feral cat I lived with for over fours years, she's gone, too."

Some three weeks after Sandy washed ashore, power has been largely restored in the tristate area of New York, New Jersey and Connecticut and, for most people, life has gradually returned to normal. But for some, normal has been forever redefined.

"The history of our temple is now just moldering pulp," said Amy Cargman, president of the West End Temple in Neponsit, a neighborhood just west of Belle Harbor on the Rockaway Peninsula in Queens.

"Everything was completely decimated," Cargman said. "We took the Torahs out, fortunately, but everything from prayer books to pews to the rabbi's personal library is gone."

Residents of Belle Harbor and Neponsit, both affluent areas, perhaps were better equipped than most to weather a catastrophic weather event. They had cars and cash and cruise ship evacuation routes—unlike many of their neighbors in the Rockaways and nearby Brooklyn and Staten Island. But even with comparatively deep pockets and up-to-date insurance payments, few will ever fully restore their lives.

"Even if I fix my home, our banks, our schools, our gyms, our temples, our restaurants are all gone," said Laurie Musumeci, a 56-year-old real estate agent who lives near Vance and also is a member of the West End Temple. "It doesn't feel like home. I'm right on the ocean but it's hard for me to look at it right now. I can't believe something I've loved my whole life did this to us."

Musumeci's family lost the five cars that were in her driveway when the storm hit as well as the basement of her home, which her grandfather built in 1939 and had served as her office and her son's apartment. Musumeci estimates she needs $64,000 for repairs—the $2,700 she's received so far from the Federal Emergency Management Agency is "a joke," she says – and has had to tap into savings set aside for her daughter's college tuition.

"Our insurance will only cover things they say is expected in the basement, like our boiler and heat system," she said. "Everything else is gone." Elsewhere in the Northeast, residents had more immediate concerns than inadequate insurance payouts and lost guitars. In Atlantic City, which produced some of the most dramatic images of the storm's devastation, some 6,000 homes were estimated to have been severely damaged and more than 600 people were made homeless.

Three weeks later, city shelters are closed, and in a city that already had a homeless population of about 3,000, other agencies are stepping in to fill the void.

"We're providing 150 families a day basic necessities of clothing, supplies, food," said Beth Joseph of Jewish Family Services of Atlantic and Cape May counties. "Many people's houses were flooded with their electrical systems and furnaces destroyed, so you're looking at hundreds of people displaced. Also, tons of businesses were ruined and it might be a year before they are opened, so we need to account for the unemployed who can no longer support themselves."

Joseph's organization has raised more than $50,000 to provide temporary housing for families ineligible for federal assistance, a sum that hardly scratches the surface of what is needed. And the situation is likely to get worse once FEMA pulls out. "There's still so much to do, and the money we've raised so far will not be enough," Joseph said. Millions of dollars have been raised by Jewish organizations and countless volunteer efforts have been mobilized. UJA-Federation of New York has allocated some $10 million for relief in eight counties, including the five boroughs of New York City, Westchester and Long Island. The federation, the country's largest, raised an additional $2.5 million through its website.

So far, $3.2 million has been disbursed to beneficiary agencies to provide food, water, shelter and other necessities, but the organization is beginning to look ahead as well—to permanent housing, trauma treatment, and services for the poor and elderly who don't have insurance.

"Even though it's a few weeks after the storm, the basic needs are not going to go away so fast," said Alice Blass of the the Jewish Federation of Northern New Jersey, which has raised $54,000 for storm relief, about half of which has been disbursed to agencies. Nationally, the Jewish Federations of North America, the umbrella group of all the local federations, has raised about $3 million for hurricane relief—about $2.2 million from other federations and the rest from its own coffers. About $250,000 was allocated to New York and $350,000 to federations in New Jersey and Rockland County, north of New York City.

That's not counting dozens of smaller volunteer efforts that have drawn support from across the Jewish community. More than 60 carloads of supplies were donated by area synagogues to coastal New Jersey communities. And a synagogue in Baltimore bused hundreds of volunteers to the heavily Jewish Brooklyn neighborhood of Seagate, which even now still has the feel of a disaster zone.

On a sunny Sunday afternoon, volunteers wearing boots and masks filled the streets. Kids worked on assembly lines to help rip out the basements of homes and teenagers weaved through the narrow streets on ATVs handing out cleaning supplies. Shomrim, the Jewish neighborhood watch group, had set up a command unit and was handing out hot food and drinks. Along the beach, gaping holes in waterfront homes offered a peek at what was lost inside. Broken china, pieces of detached roofing, and scattered electronics littered the beach and sidewalks.

Pinny Dembitzer, the president of the Seagate Homeowners Association, put on a brave face as he helped organize the cleanup, directing ambulances, food trucks and cleaning supplies to the proper destinations while answering three cell phones. Dembitzer hopes the neighborhood will come back stronger than ever. But surrounded by ruination and confronting untold rebuilding costs, that future seemed perilously hard to imagine.

"Nobody here was spared," Dembitzer said. "Every single house you're looking at had damage, and it will take millions to see repairs. I've been here 30 years, and I've never had a flood. Ninety-five percent of the people here don't have insurance." ■

As Iran achieves nuclear weapons capability, a red line is passed

By Ron Kampeas

WASHINGTON (JTA)—The debate about red lines on Iran appears to be over. With its massive increase of operative centrifuges at a secured uranium enrichment site, Iran appears to have moved beyond the question of whether capability to build a nuclear weapon or actual acquisition of a nuclear weapon is the appropriate red line.

Iran already has achieved nuclear weapons capability, according to Michael Adler, an Iran expert at the Woodrow Wilson International Center for Scholars. Adler studied the latest report of the International Atomic Energy Agency on Iran, which was leaked last week. It said that Iran soon could double the number of operating centrifuges at its underground Fordo nuclear site from 700 to 1,400. In all, the site has nearly 2,800 centrifuges in place, according to the report.

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Fordo, near the holy city of Qom, is built into a mountainside. Israeli and Western officials say the site has been fortified against attack.

"As always with Iran, as time goes on they increase the facts on the ground," Adler said. "Let's see what they do with the facts on the ground. What they do with their capability will determine whether they intend to be more threatening or reassuring. "They've built up capacity—let's see whether they use it or not," Adler said.

The notion of what constitutes capability to produce a nuclear weapon long has been controversial. Groups that oppose military engagement with Iran charge that the term itself is unclear and the aim of those promoting it as a red line was to encourage a military strike. Others argued that with evidence of uranium enriched to "medium" levels—just a step or two short of weapons grade—Iran already had capability.

A Gallup poll published Monday found that Americans cited keeping Iran from developing a nuclear weapon as among the top three priorities of President Obama's second term, with 79 percent of respondents ranking the issue as "extremely" or "very" important.

For years, Israeli Prime Minister Benjamin Netanyahu's government had led calls to set nuclear capability as the red line. Both parties in Congress backed that language, inserting it into a number of laws. The Obama administration resisted, instead seeking through diplomatic and economic pressures to persuade Iran to halt its suspected nuclear weapons program.

Netanyahu appeared to back down in September following months of pressure from Obama administration officials seeking to head off an Israeli strike on Iran. In a U.N. speech, Netanyahu set the Israeli red line at the point where Iran has made the decision to manufacture a bomb – essentially the position Obama had staked out.

In that speech at the U.N. General Assembly, Netanyahu said that point might come as soon as spring, and Obama appears to agree. Last week, Obama said the window for diplomacy is several months. "I will try to make a push in the coming months to see if we can open up a dialogue between Iran, and not just us but the international community, to see if we can get this thing resolved," the U.S. leader said. "I can't promise that Iran will walk through the door that they need to walk through, but that would be very much the preferable option."

Western diplomats have told JTA that such a dynamic likely would culminate in one-on-one talks between the United States and Iran. The New York Times last week reported that the Obama administration was seeking such talks, though the White House denied it.

Heather Hurlburt, a speechwriter during the Clinton administration who now directs the National Security Network, a liberal/realist foreign policy think tank, noted that administration officials did not reject outright the prospect of one-on-one talks.

"There's this interesting dance about one-on-one talks," she said. "It's clear both sides are looking forward to having one on one."

Obama, after his decisive election victory this month, has the mandate for such talks, Hurlburt said, partly because his challenger, Mitt Romney, toward the end of the campaign aligned his Iran policy with Obama's, emphasizing diplomacy as the best way forward.

"There are a number of areas where Romney adopted the president's foreign policy, and Iran was one," she said, adding that polling shows the public prefers a diplomatic option.

Polling also shows that the public sees Iran as a priority, which could spur forward Obama administration urgency toward securing a deal.

Stephen Rademaker, a nuclear arms negotiator for the George W. Bush administration, said Obama deserves breathing space to explore such a deal – but that negotiations should be subject to close scrutiny.

"I would never fault the U.S. government for exploring whether Iran is prepared to reach a diplomatic settlement to suspend the enrichment program. Now is a good a time as any to test them on that," said Rademaker, now a principal at a lobbying outfit, the Podesta Group. "My larger concern about negotiations with Iran is that the Iranians may say yes to what we see is a good deal, but the reverse is also true."

One positive outcome, Rademaker said, would be a verifiable reduction in readily available enriched uranium, either through export or dedicated use in non-weapon capacities.

Michael Makovksy, a Bush administration Pentagon official who focused on Iraq and now directs the Bipartisan Policy Center's foreign policy projects, said pressure should increase at least until a deal is achieved. "You could increase those chances" of a deal "if you have much tougher sanctions, a much tougher embargo on Iran, but it's unclear whether other countries will go along with that," Makovsky said.

Another option is to ratchet up pressure by sharing with Israel advanced weapons, including the latest generation of bunker-busting bombs, and increasing the U.S. profile in the Persian Gulf, he said. "The element we need to be focusing on is boosting the credibility of the U.S. military option and of Israel's," Makovsky said. ■

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News Analysis: After U.N. vote, will Palestinians will use it as a stick or an olive leaf?

By Ron Kampeas

WASHINGTON (JTA) -- How the United States treats the Palestinians' new status as a non-member state at the United Nations depends on how Palestinians plan to use it -- as cudgel or outstretched hand.

Beneath the outcries of disappointment at the lopsided U.N. vote, both the United States and Israel showed signs of acquiescence to its inevitability. There were the grim warnings of financial consequence for both the Palestinians and the United Nations, but there was also a willingness to take at face value Palestinian claims that the vote is an avenue to return to talks -- something Israel and the United States have been demanding for two years.

The public statements by U.S. and Israeli officials, however, focused on the negative.

"It places further obstacles in the path to peace," U.S. Secretary of State Hillary Clinton said at a Foreign Policy Group address after the vote on Thursday. "We have been clear that only through direct negotiations between the parties can the Palestinians and Israelis achieve the peace that both deserve: two states for two peoples, with a sovereign, viable, independent Palestine living side by side in peace and security with a Jewish and democratic Israel."

Israeli Prime Minister Benjamin Netanyahu said in a statement after the vote that the Palestinian initiative "violated the agreements with Israel" and that he would "act accordingly."

That apparently presaged leaks to media outlets on Friday that he planned to build 3,000 new homes in the West Bank and eastern Jerusalem, including in the corridor separating Maaleh Adumim, a large Jewish settlement in the West Bank, from Jerusalem.

Palestinian Authority President Mahmoud Abbas arriving at U.N.

A broad array of Jewish groups condemned the vote, which passed by a margin of 138-9, with 41 abstentions. The American Israel Public Affairs Committee, in one of its rare public statements, predicted blunt and dire consequences for the Palestinians and the organization representing them in Washington and New York, the Palestine Liberation Organization.

"Congress has frequently warned the PLO that there would be consequences for its relationship with the United States if the PLO refuses to demonstrate its commitment to peace with Israel," AIPAC said. "Congress has specifically linked continued aid and the operation of the PLO office in Washington to the Palestinians not seeking statehood status at the United Nations. AIPAC applauds this congressional leadership and urges a full review of America's relations with the PLO, including closure of the PLO's office in Washington."

Yet the sequence of congressional amendments introduced this week that would penalize the Palestinians for seeking statehood seemed, if anything, to retreat from punitive to wait-and-see.

Earlier this week, a slate of Republican senators led by Sen. John Barrasso (R-Wy.) introduced amendments to the National Defense Authorization Act that would cut assistance to the Palestinians immediately and shut down the PLO office in Washington. The NDAA does not otherwise address the Palestinians, but the act is the most immediate vehicle for passage of legislation, as both Houses of Congress are frantically trying to pass major budget bills to head off the so-called fiscal cliff.

By Thursday morning, however, just hours before the U.N. vote, Barrasso had joined a separate Palestinian spending initiative, and one likelier to pass, spearheaded by Sens. Chuck Schumer (D-N.Y.), Robert Menendez (D-N.J.) and Lindsey Graham (R-S.C.). That amendment to the NDAA would cut assistance to the Palestinians only if they use their new U.N. status to bring charges against Israel. The new amendment would shut down the PLO office in Washington only in the case that the Palestinians have not entered into "meaningful negotiations" with Israel.

Continued on page 24

"Robust" EU sanctions no match for Tehran's tricks, experts say

By Cnaan Liphshiz

BRUSSELS (JTA)—With embargoes on Iranian gas and oil firmly in place, the European Union seems determined to tighten a net of sanctions around Iran, as even longtime critics of Europe's trade relations with Iran acknowledge.

In a second round of sanctions this year, the European Union announced that it was prohibiting some transactions between European companies and Iranian banks and limit areas of trade "in order to choke off revenue that Iran is using for its nuclear program," as British Foreign Secretary William Hague put it last month.

The Israeli Foreign Ministry called the EU's new package, which slapped a fresh embargo on gas to complement July's oil embargo, "an important step" and "strong message."

Still, critics say that the EU's net has large holes that allow Iran to penetrate Europe through Turkey, China and even Lebanon-based Hezbollah, among other entities. Only blanket sanctions, they say, will prevent Iran from using money from Europe to fuel its nuclear program.

In the EU process, companies suspected of being Iranian fronts can be blacklisted only after review and based on hard evidence. Obtaining such evidence requires much time and effort by intelligence agencies. "By the time one such company is blacklisted, the Iranians have set up 10 new ones," said Emanuele Ottolenghi of the Foundation for the Defense of Democracies in Washington.

Ottolenghi says that only an American-style trade embargo on Iran can allow the EU to catch up with Iran's speedy turnarounds. The U.S. has had a near ban on trade with Iran since the 1980s—its trade volume of less than $200 million with the Islamic Republic consists largely of grain exports. By contrast, the EU's volume of trade with Iran was $15 billion in 2011, which marks a 60 percent decline from 2005.

The latest EU sanctions proscribe all import of petrochemical products from Iran; export and import of weapons; nuclear and telecommunications equipment; investment in Iran's oil industry; and trade in gold with Iran, among other measures.

Certain assets of Iran's central bank have been seized, but transactions "related to foodstuffs, health care, medical equipment, agricultural or humanitarian purposes, personal remittances and a specific trade contract" are permitted. In total, the EU has blacklisted 471 Iranian entities.

Ottolenghi, the Italian-born former director of the American Jewish Committee's Transatlantic Institute in Brussels, says that European companies are abiding by the EU sanctions. He expects a third round of European sanctions to be announced in the coming months.

But the Iranian workarounds to the European sanctions are numerous and ingenious, Ottolenghi says, noting a relatively simple Iranian trick: trading with Europe through Turkey, a preferred trade partner of the EU and a country that Iranians may enter without a travel visa.

As Iran's trade with the EU plummets, its trade with Turkey is reaching record levels: $17.52 billion in the first eight months of 2012 compared to $15 billion in 2011. It stood at a mere $1 billion in 2000, according to the Turkish Statistical Institute. Iran is now Turkey's third-largest trade partner and main country for exports.

Part of the exports may be proscribed European goods that Iran is buying from Europe through Turkish front companies that are set up and run by Iranians with Turkish nationality on behalf of the Iranian government, Ottolenghi says. In response to EU sanctions, he says, Iran is transferring business to companies in Ukraine, Taiwan and Japan, among other countries.

"If the U.S. and the EU are serious about sanctions, they need to squeeze these countries about ties with Iran," he said. Just as European sanctions may be encouraging Turkey-Iran trade relations, they also may drive Iran increasingly to rely on Hezbollah for money laundering and purchases. Hezbollah is not blacklisted anywhere in Europe except in the Netherlands.

"By sanctioning Iran and not Hezbollah, the European Union is virtually inviting Iran to do business through hundreds if not thousands of Hezbollah-affiliated agents all over the continent," said Wim Kortenoeven, a former Dutch lawmaker and ex-Middle East researcher for the Center for Information and Documentation on Israel in The Hague.

Claude Moniquet, a former researcher for France's foreign intelligence service and co-founder of the Brussels-based European Strategic Intelligence and Security Center, said that Hezbollah has a "very large money-laundering operation in Europe," but added that he does not know whether Hezbollah had the capacity to handle any extra business for the Iranians in Europe.

France reportedly is resisting calls to blacklist Hezbollah in order to preserve relations with its former colony, Lebanon. Hezbollah is a powerful player in Lebanese politics.

Selective sanctions against Iran are doomed to fail, said Moniquet, "because Iran is completely opaque and there's no way of knowing where the money goes once it reaches Iran."

Iran's bilateral trade with China, meanwhile, stands at $45 billion, according to the Iran-China Chamber of Commerce. Neutral Switzerland, which is resisting U.S. and EU pressure to comply with sanctions, is exporting about $330 million's worth of machinery and pharmaceuticals per year to Iran.

Like many other countries, Turkey, China and Switzerland adhere—publicly, at least—to U.N. Security Council resolutions on Iran, but those target only Iranian entities directly involved in nuclear proliferation and human rights violations.

Nikzad Rahbar, an Iranian government spokesman, called European sanctions "a mere propaganda campaign."

Considering Iran's booming trade in Asia and elsewhere, the link between sanctions and Iran's spiraling inflation and rising food prices may not be as straightforward as presented by international media coverage, some argue.

"There is no way to break down how much of it is caused by sanctions and how much is the effect of economical incompetence, corruption and grafting that is so intrinsically a part of the Iranian economical system," Ottolenghi said.

Kortenoeven says that with Iran's decades of experience of getting by as a pariah nation, its economy cannot be neutralized by European sanctions. Though sanctions may be compounding the troubles, the economic woes in Iran ultimately are "connected to many internal issues," he said.

Moniquet cites poor management and a centralist, government-controlled market that discourages growth as the root of Iran's recent financial woes.

"The sanctions are only making it harder for Iran to transcend its internal problems, but not to the point of collapse," he said.

Simone Dinah Hartmann of the Vienna-based European coalition Stop the Bomb says the current sanctions make it more difficult for the Iranian regime to obtain nuclear weapons.

But, she said, "The goal should be making it impossible for them. We are clearly not there yet." ■

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JANUARY 15, 4 PM
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EARLY POST-WAR RESPONSES TO THE DESTRUCTION OF EUROPE'S JEWS:
CHALLENGING THE 'MYTH OF SILENCE'"
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JENNIFER GLASER, FRANKEL FELLOW
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JANUARY 30, 7 PM
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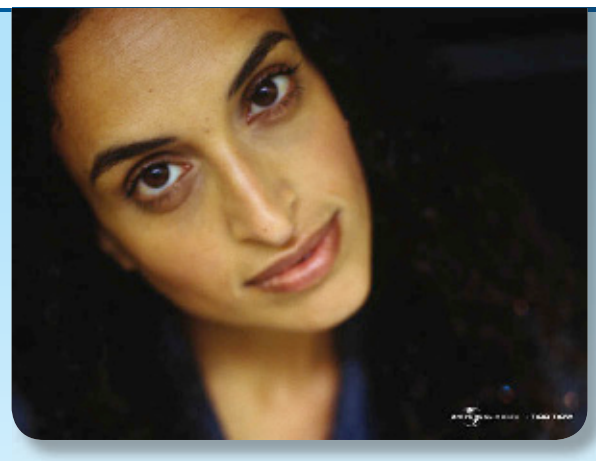

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Palestine, cont. from page 22

A lawmaker on the U.S. House of Representatives Foreign Affairs Committee told JTA that the House was likely to initiate a similar wait-and-see bill. The lawmaker characterized it as a bid to see if the Palestinians would make good on suggestions that they were not in a hurry to bring charges at the International Criminal Court, and that a successful show at the United Nations could create the conditions necessary to bring the Palestinians back to talks.

In an interview earlier this month, Maen Areikat, the PLO envoy to Washington, told JTA that the U.N. vote would mitigate the factor that has kept the Palestinians from talks until now: Israel's continued settlement expansion. The vote, recognizing "Palestine" as within the pre-1967 lines, would grant the Palestinians assurances that lands they claim have international recognition, even if Israel continues to build Jewish settlements there.

"After we get recognition within 1967 borders, we are willing to engage Israelis," Areikat said. Areikat, like other Palestinian officials, would not count out using U.N. bodies like the International Criminal Court to seek redress for what they say are illegal Israeli actions. But he also noted that even with the enhanced status of non-member state, the road to such actions was fraught with bureaucracy and unlikely to happen anytime soon.

On Thursday, two influential think-tankers otherwise known for their hawkish views testified before the House Foreign Affairs Committee on the state of Israeli-Palestinian relations in the wake of November's mini-war with Hamas in the Gaza Strip and Thursday's vote.

The two men -- Robert Satloff, who heads the Washington Institute for Near East Policy, and Elliott Abrams, the deputy national security adviser to President George W. Bush who is now at the Council on Foreign Relations -- answered questions from lawmakers on whether the U.N. vote should trigger U.S. penalties on the Palestinians.

Satloff said that Mahmoud Abbas, the Palestinian Authority president and PLO leader, needed to show the Palestinian people that there was an alternative to Hamas' preferred course: terrorism. "We have to encourage him to choose the diplomatic path," Satloff said of the Palestinian leader. "It really comes down to invigorating an alternative."

Another witness, Danielle Pletka, the vice president of the American Enterprise Institute, shook her head in disagreement, saying the Palestinians needed disincentives to prevent uncooperative behavior.

Back in New York, the lopsided vote at the United Nations, and the presence of so many American allies in the "yes" and "abstention" columns, suggested a frustration with the Middle Eastern stalemate and a hope that the vote could bring about a breakthrough.

"I would like this recognition to be used in a positive way by the Israelis and Palestinians to relaunch a sincere peace process," Laurent Fabius, the French foreign minister, said in a statement after his country voted for the enhanced status for Palestine.

"Everything which might jeopardize potential progress towards a negotiated solution must be avoided on both sides," Fabius said. "The obligation is still to resume dialogue and negotiation without preconditions, with a view to establishing a lasting peace guaranteeing Israel's security and an actual, viable state for the Palestinians." ■

Jewish Book Festival, November 2012

The Jewish Community Center of Greater Ann Arbor celebrated the 25th anniversary of their Jewish Book Festival, November 5-18. Community members enjoyed 32 authors from across the nation and Ann Arbor's own backyard. Highlights from the event included Lunch with the Author events, a Frankel scholars night, a local authors' brunch, a children's superhero program, a cooking demonstration and more. This event is a community favorite and will return to the JCC, November 2013.

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1. *Justi Cohen (dressed as Superman) with two young friends*
2. *Ann Marie O'Connor signed copies of her book on Gustav Klimt*
3. *Ari Weinzweig talked about his book on being a good leader*
4. *Aviva Kleinbaum and her son Aric Mutchnick demonstrated recipes from their cookbook*
5. *JCC Cultural Arts Director Karen Freedland*
6. *At the Local Authors event, Marina von Neumann Whitman talked with community members*
7. *Aric Mutchnick and Karen Freedland served lunch*
8. *Superman historian Larry Tye*
9. *Local novelist Eileen Pollack*
10. *Elaine Serling read from her children's book*
11. *The local authors' brunch was a popular event*
12. *Tamara Meerovich and Roberta Tankanow shared notes*
13. *Avram Burg talked about his book on the Torah*

The legacy of Steve Jobs explored in exclusive biography

Rachel Urist, staff writer

Upon publication of *Steve Jobs*, the Jewish community of New Orleans feted the book's author, Walter Isaacson, who was born and raised there. The biography is Isaacson's fifth solo work of non-fiction. The others are biographies of Benjamin Franklin, Henry Kissinger, and Albert Einstein. All have been critically acclaimed.

Steve Jobs, founder of Apple and Pixar, was the visionary behind the iPhone, iPod, iPad, and sundry other devices. He is often quoted as saying: "The people who are crazy enough to think they can change the world are the ones who do." Jobs was an innovator, a tinkerer from childhood, and the son of a mechanic who taught him that even the unseen innards of objects must be beautiful. Jobs was a perfectionist. He told his designers: "We're really shooting for Museum of Modern Art quality. It all comes down to this: Let's make it simple. Really simple."

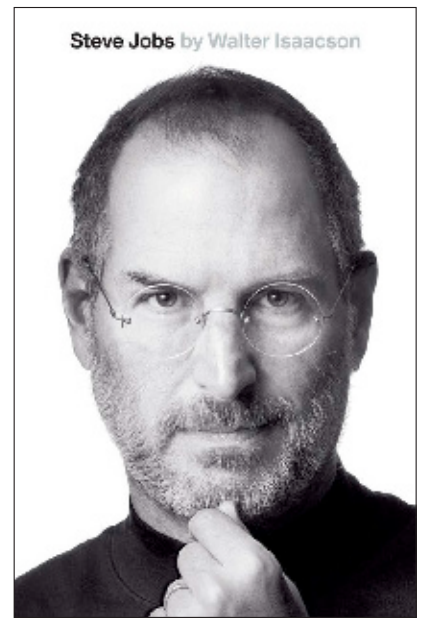
Jobs is often touted as a genius, but he relied on engineers to devise his machines and designers to package them. He is responsible for inspiring, not inventing, the clamshell design of today's laptops. He took other people's notions and improved on them. He often quoted Picasso: "Good artists copy, great artists steal." Jobs ' would add: "We have always been shameless about stealing great ideas." He integrated the graphics of Xerox with the software of Microsoft, packaged in a sleek design. His own mantra became Apple's: "Simplicity is the ultimate sophistication." Jobs had an uncanny instinct for homing in on new markets before anyone knew it had a product. "Customers don't know what they want until we've shown them," he said. When the Macintosh computer was launched, a reporter from *Popular Science* asked Jobs what type of market research he had done. Jobs responded: "Did Alexander Graham Bell do any market research before he invented the telephone?"

Jobs saw himself at the intersection of science and the humanities, technology and the arts. His contributions to the technological revolution were enormous. But he was also a man of contradictions: a hippie and a corporate tycoon, a weepy soul and a ruthless boss. He surrounded himself with A players, but the slightest slip spelled doom for the errant. He cherished his friends but treasured expediency. The most egregious example of this dichotomy occurred with his dear friend, Steve Wozniak ("Woz"), a buddy from high school. Woz was a wunderkind, and ultimately Jobs' co-founder of Apple. During their teenage years, they pulled outrageous and – in retrospect – hilarious pranks, invariably effected by Woz's electronic wizardry. In maturity, when Woz left Apple, Jobs deleted him from the list of those entitled to company shares.

Despite his myopia, he became a hero to many, and his influence is global. Television news, for instance, relies on electronic screens that can be manipulated with the touch of a finger, like chalk on a blackboard. Online articles – and even hard copies – invariably show icons for downloading pieces to iPhones or "Apple devices." Smart phones are everywhere, and Apple's pocket-size gadgets – and their imitations – are ubiquitous.

This biography is written in a style that is as simple and lucid as Apple's designs. Techies give Isaacson high marks for his command of the technological aspects of this story. Other lament the minimalist treatment of Clara and Paul Jobs, the couple that raised this force of nature. In this hefty book of 570 pages, we learn a bit more about Laurene Powell, Jobs' clever, loyal, and resourceful wife of 20 years. We get tidbits about their three children—a son, Reed, and two daughters, Erin and Eve. There was another daughter, Lisa, older than the others, the product of a premarital liaison. Jobs disavowed her for ten years. She eventually moved in with them, but their relationship was never easy. Erin and Eve fared better. Reed got the lion's share of his father's affection.

Jobs was born to an unwed pair of graduate students who gave him up for adoption, a fact that haunted Jobs for years. This "sperm bank," as he called them, exacted a promise from the adoptive parents; they would send the child to college. Paul and Clara Jobs tried to comply, but Steve dropped out of Reed College after six months. It was 1972, when Timothy Leary's influence was keen ("turn on, drop in, tune out"). Jobs found LSD invigorating. He smoked weed. He experimented with faddish diets, sleep deprivation, and other mind-altering modes. He worked on an apple farm. He explored the Zen world of spirituality, meditation, and enlightenment. Eventually, he would spend seven months in India at various Ashrams. He liked the Buddhist emphasis on intuition rather than logic.



Upon dropping out, Jobs was permitted to remain on campus and audit classes, which he did for 18 months. He slept on the floors of his friends' dorm rooms and ate free meals at the Hare Krishna temple. For spare change, he returned coke bottles. He liked classes that dealt with the creative. These included physics and calligraphy. Jobs later maintained that the Mac's multiple typefaces and proportionally spaced fonts were directly attributable to the calligraphy course he audited.

"Woz," the whiz who won math and science prizes from grade school on, also dropped out of college, although he eventually completed his degree. Woz designed the Apple II, the first personal computer with the ability to display color graphics. By all accounts, he was a sweet and trusting soul. Jobs regularly challenged him with impossible requests. For Woz, these were amusements; he never failed. As a boy, he passed the time reading his father's electronics journals. He marveled at how simple computers were. In eighth grade he built a calculator that won top prize in a contest for students through 12th grade. For him, building computers was fun.

The friendship between Jobs and Woz merged computing wizardry with marketing skill. Woz was as legendary for his gentle temperament as Jobs was for his irascibility. And while Woz never set out to be rich, he became a wealthy man. He gives Jobs credit for that. Ultimately, however, they drifted apart. At some point, Woz recognized that he was being exploited. But the two fed off each other, and they remained a mutual admiration society.

A slight digression is in order – partly because it helps put this friendship in perspective, and partly because it illustrates Isaacson's feel for language and storytelling. During their high school years together, Woz and Jobs delighted in playing pranks, usually effected by electronic wizardry. Woz once built an electronic metronome—a tick-tic-tick device—and realized it sounded like a bomb. So he taped a bunch of big batteries together, labels removed, and put the device in a school locker. He rigged it to tick faster when the locker opened. Later that day he got called to the principal's office. Writes Isaacson:

He thought it was because he had won, yet again, the school's top math prize. Instead, he was confronted by the police. The principal had been summoned when the device was found, bravely ran onto the football field clutching it to his chest, and pulled the wires off. Woz tried and failed to suppress his laughter. He actually got sent to the juvenile detention center, where he spent the night. He taught the other prisoners how to disconnect the wires leading to the ceiling fans and connect them to the bars so people got shocked when touching them.

Meanwhile, Jobs' obsession with his birth story took strange paths. When he set off for college, he forbade his parents from setting foot on Reed's campus. Jobs may have hoped to pass himself off as an orphan, an abandoned child. He had long been fascinated by the knowledge that he was both special and rejected. Using as leverage the promise that his adoptive parents had made to his biological parents, he threatened that he would not attend classes if they overstepped the bounds he now drew. In his later years, he expressed regret for hurting his parents in this way.

During his time at Reed, Jobs experimented with diets. He went for weeks eating only vegetables, sometimes only carrots – until his skin turned orange. He became a fruitarian, eating only apples for weeks. Clara Jobs describes her son during one of these phases. Back from Reed, he commandeered the house, turning it into an electronics factory. The "official" workshop was the garage, where he and Woz worked. Eager to keep her son healthy, she tried to vary his diet. Parroting him, she intoned: "I am a fruitarian and I will only eat leaves picked by virgins in the moonlight!" Sadly, these life-long eating regimens proved harmful in the end. When his cancer was diagnosed, he relied on these diets to heal himself. Finally, gaunt and weak after nine months without surgery, he accepted his doctors' recommendations. It was too late.

People who knew Steve Jobs talk about the "hero/shithead" dichotomy. He was called "asshole" at least as often as he was dubbed "genius." He, in turn, saw others as either heroes or bozos. Ideas that he developed also fell into such binarisms. They were either "amazing" or "shit." And there was no consistency – not with people, not with ideas. A person could be praised as a genius one day and dubbed idiot the next. Apple employees counseled their peers to hear Jobs' "That's a start" as high praise. Typically, Jobs' responses to employees' ideas were: "That's crap!" or "That stinks!" But a week later, he would return, saying: "I have this idea…" And he would reiterate the one he'd dismissed.

Jobs' perception of the world around him came to be known as his "reality distortion field." In others, such perceptions would be called wishful thinking, but because Jobs was determined and insistent in his outsize way, his wishes became commands. The upside of this was that he pushed people to achieve the impossible. He would assign these impossible tasks, demand that they be done in six weeks, and, invariably, they were. Those who accomplished these tasks were forever indebted to Jobs, often in spite of his shoddy treatment of them. When he fired people, Jobs told himself that the people he'd fired would thank him later.

Jobs had a premonition that he would die early. That may have been one of the reasons he drove himself and others so hard. It is testament to Jobs' vision that today one can hardly turn around without seeing the legacy of Steve Jobs. It is hard to tell whether the force of his personality or the power of Isaacson's writing that a common response to this book is to slip into Jobs' lingo. A recent TV episode of The Good Wife featured a tax assessor who went around calling everything "crap." "Don't mind him," someone says. "He's reading the Steve Jobs biography."

That such a reference appears on a popular show on a major network is further evidence of Jobs' reach. His roster of friends and acquaintances is equally awesome. Al Gore has been an Apple board member since 2003. President Obama consulted with Jobs. Joan Baez was, for a brief period, Jobs' girlfriend. Yo-yo Ma played cello at Jobs' memorial service. Bill Gates, like Woz, eulogized Jobs and reminisced about their collaborative projects. Excel is an example of software they developed as a team.

It is notable that Jobs authorized this biography. At first, Isaacson demurred. He wondered whether Steve Jobs figured that in Isaacson's sequence of biographical subjects – Franklin, Einstein, and Kissinger – Jobs should follow. Only when Laurene divulged Jobs' illness ("if you're going to do it, you'd better do it now") did Isaacson consent. Jobs knew that Isaacson would be honest. He never asked to see the manuscript. He wanted his children – and the world – to know him as he was.

Steve Jobs often had a toxic effect on people. Isaacson's lyrical and incisive writing tempers the toxicity without diluting it. For me, however, the book was often guilty of TMI: too much information. Yet I could not put it down. Silicon Valley types may relish the wealth of material that follows Jobs through every step of his career. While I sometimes found the details exhausting, they were also compelling. I was impressed by Isaacson's writing, by his honesty, and by his determination to leave no stone unturned. I also had the feeling that this book was ushering me into the 21st century in a way nothing else had. Maybe it was reading about iCloud and realizing that I need to catch up. Maybe it's time for me to learn more about my iPhone and consider getting an iPod—especially during this election season when the airwaves have turned toxic.

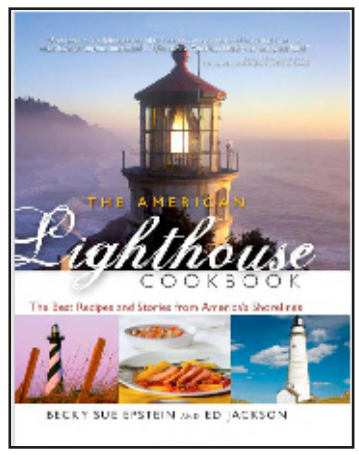
The book is also laudable for telling the story in a way that reaches even those who are not electronically minded. However brutal, insensitive, and even boorish he was, Jobs forged a path that has followers flocking to his trail. Pixar, which revolutionized digital animation the way the Mac revolutionized computing, released family movies that may prove classic. Software mavens will marvel at the ways Jobs replaced the character mode with a graphic one on his devices. The rest of us marvel at stories of how even illiterate children, when presented with the iPad, are able to navigate it intuitively within minutes. User-friendly systems were top priority, and Jobs succeeded in creating, mass-producing, and marketing these items the world over. The iPhone, iPod, iPad, and the many iterations of the iconic Macintosh computer have changed the way people work and play. ■

Holiday of light

Mary Bilyeu, staff writer

"An oil lantern, hung on a stick in the sand, was lit every night at dusk."

While this might, perhaps, seem reminiscent of an ancient practice for celebrating Hanukkah, when lighting a menorah each evening commemorates the miracle of one day's worth of oil burning for a full eight days, the burning of a different light was also the nightly tradition along coastlines from the Atlantic Ocean to the Pacific' "These were the first 'lights' of America, even before the United States became a country," according to *The American Lighthouse Cookbook: The Best Recipes and Stories from America's Shorelines* by Becky Sue Epstein and Ed Jackson.



Later on, "many types of towers were built... in order to lift a light high enough that sailors in danger could spy them from afar." But while our menorahs continue to burn, most of these lighthouses were eventually decommissioned by the Coast Guard; civic groups organized to restore and maintain the buildings, often turning them into museums or inns even as the government retained "ownership of the automated beacons within the buildings."

The American Lighthouse Cookbook celebrates these beautiful structures, with their fascinating history, and the foods specific to each locale, since solitary figures charged with their maintenance were unable to travel far for supplies as they kept to their stations. "Surrounded by extremes of weather and ocean, the lighthouses themselves witnessed heroic rescues as well as tragedies during their decades of history. Some lights are haunted. Some have disappeared. Others stand proud and alone, uninhabited for decades.... The stories of their local dishes are the tales of the people of America's coastlines, lighthouse keepers, and their neighbors - both in the past and today."

Forty-seven lighthouses are featured in this truly fascinating book, from Cape Hinchinbrook Light in Alaska to Tchefuncte River Lighthouse in Louisiana, from Ham's Bluff Lighthouse in St. Croix to Cape Meares Lighthouse in Oregon. Each offers a selection of recipes and menu ideas, such as Pan-Fried Pompano and Stuffed Frozen Oranges for a "Supper on the Panhandle" and Walla Walla Onion Pie and Apples Baked with Huckleberry Jam for an "Early Fall Dinner." A section is devoted to the Great Lakes region, offering such delicacies as Wild Rice with Mushrooms and Walnuts from Minnesota, Wisconsin Cheddar Cheese and Beer Soup, and Pan-Fried Trout with Brown Butter and Sage from Michigan.

Just as these lighthouses shine brightly in the night, so too does the menorah. Chanukah traditions help us to remember a miracle: a limited one-day supply of oil continuing to burn for an extraordinary eight days. As we all know, it's customary, then, to indulge in fried foods—such as latkes and *sufganiyot*—in order to celebrate the oil. "It's all about the oil," according to Susie Fishbein, author of numerous kosher cookbooks.

But there is also a tradition of eating dairy foods—particularly cheese—at Chanukah, in honor of Judith, who fed the salty food to her enemy's leader; this made him thirsty, which led to drinking excessively. According to the Jewish Women's Archive: "In the second century B.C.E., as the powerful Assyrian army invaded the Near East, the town of Bethulia was besieged by the cruel and domineering Holofernes, the Assyrian emperor Nebuchadnezzar's top general. If Bethulia fell, the whole country would come under Assyrian control. Discouraged, the city's elders agreed to surrender if they were not rescued within a few days. Judith, a young widow and most unlikely savior, challenged them to take responsibility for the survival of their famine-stricken community. Accompanied only by her maid, she set out for the enemy camp. Smitten with her beauty, Holofernes invited her to a banquet. When he fell asleep in a drunken stupor, they were left alone in his tent. After praying for God's help, Judith took his sword and decapitated him. With the Assyrian army thrown into confusion, she urged the Israelites to launch a surprise attack; they emerged victorious." After the revolt, the temple was rededicated with the miraculous oil that burned for far longer than it should have.

Three recipes from *The American Lighthouse Cookbook*, which honor both of the culinary traditions of Chanukah, are given below. Warm Olive Salad showcases the beauty of these fruits and their oil, without cholesterol- and calorie-laden deep-frying. Shirred Eggs feature salty cheeses, as well as brightly colored yolks shining like beacons. And Flan de Queso, which is "More like cheesecake than a flan," is a rich, decadent treat worthy of a celebration.

"The lighthouses of the United States... continue illuminating our coastlines," bringing light into the world just as we do each evening with our menorahs. And *The American Lighthouse Cookbook* keeps their history alive, telling tales of drama and courage much like the story of Chanukah itself. ■

Warm olive salad

from East Brother Light Station in Point Richmond, California

1 pound lightly brined pitted olives (black and green: Cerignola or Kalamata, for example)
4-1/2 cups water, divided
1/4 cup extra-virgin olive oil
4 cloves garlic, sliced
1 medium onion, sliced
1 cup sliced fennel bulb
1 teaspoon fennel seed, crushed
1/2 cup diced tomatoes (fresh or canned)
2 tablespoons tomato paste
1/2 lemon, sliced and seeded
1 teaspoon chile flakes, or to taste

Blanch the olives in 4 cups boiling water. Drain.

Heat the olive oil in a pot on low heat. Sauté the garlic, onion, and fennel bulb and seeds for 15 to 20 minutes, or until vegetables are tender. Mix in the olives, tomatoes, tomato paste, lemon, chile flakes, and remaining water. Simmer for about 10 minutes, or until water is absorbed.

Serve warm or at room temperature with rustic bread.

Yield: 4–6 servings

Shirred eggs

from Bass River Lighthouse in West Dennis, Massachusetts

6 custard cups or ramekins (6 ounces each)
1 tablespoons butter, softened, for custard cups
1/2 teaspoon salt
1/8 teaspoon freshly ground black pepper
1 dozen eggs
6 tablespoons half-and-half
3 tablespoons shredded Parmesan cheese
3 tablespoons chopped chives

Preheat the oven to 325°F. Butter custard cups. Season each with salt and pepper.

Crack 2 eggs into each custard cup and top with equal amounts cream, Parmesan cheese, and chives.

Bake for 12–15 minutes, depending on desired doneness.

Yield: 6 servings

Flan de queso

from Faro de Arecibo in Port Arecibo, Puerto Rico
2 cups sugar, divided
6 tablespoons water
6 eggs, slightly beaten
1 12-ounce can evaporated milk
1 14-ounce can sweetened condensed milk
1 teaspoon vanilla extract
1 8-ounce package cream cheese
zest of 1 lemon

Place 1 cup sugar and the water into a microwave-safe bowl (not plastic, because the liquid will become very hot). Microwave on high for 8 to 9 minutes, watching carefully, until the mixture achieves a caramel color.

Remove and pour into a 9" cake pan.

Preheat the oven to 300°F.

Mix together the eggs, evaporated milk, condensed milk, and vanilla.

Using an electric mixer, cream the remaining sugar, cream cheese, and lemon zest until smooth. With mixer going, slowly add the egg mixture until completely incorporated.

Pour into prepared cake pan. Place pan into a larger container and set on oven rack. Fill larger container with boiling water 1/2 to 3/4 of the way up the side of the cake pan.

Bake for 50 to 60 minutes. The center is set when it moves like gelatin.

Cool and refrigerate for at least 4 hours. To unmold, dip the pan quickly into hot water and run a knife around the edge. Place a serving platter on top and invert. Tap lightly on the pan and remove pan.

Yield: 8–12 servings.

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Little Night Music at Performance Network

Sandor Slomovits, staff writer

Stephen Sondheim's *A Little Night Music* is the Performance Network's current production, running through December 30. Phil Simmons is directing and R. Mackenzie Lewis is the musical director. This is the duo's third production at the Network, their first Sondheim there, but it's their seventeenth collaboration on a musical, and their fifth Sondheim. They are also leading an all-star cast of familiar veterans and talented newcomers, among them Naz Edwards, who has extensive Broadway and national touring credits and stars as Desiree, John Seibert, who's appeared in or directed a number of Network shows, is Fredrik, and Barbara Scanlon, another veteran of Broadway and national tours is making her PNT debut as Madame Armfeldt.

In late October, when they were still in rehearsal, I talked with Simmons, Lewis, and David Wolber, the Network's Artistic Director, about *A Little Night Music*.

WJN: You had to pare down the Broadway version a bit.

Lewis: In the original there are five, what is called liebeslieder, that kind of act as a Greek chorus; they tell the exposition a lot of times and they serve as transitions between some scenes; they start the show, and they start the second act as well. All the lyrics they sing are mostly the inner thoughts of the principals. [In our production] we kind of folded the liebeslieder's job into the principals' roles—which are taxing enough anyway—and then we said, "Now you're going to sing more stuff." So that was one of the big things we did in paring things down. But it is cool because we were able to find specifically the liebeslieder lines that fit to each principal, so in a way it helped sharpen things.

Wolber: We pared things down but we're still doing the whole; it's not like they're taking out songs or trimming them down. They're paring down who is doing them and how they're being done.

Lewis: The number of people, more than anything.

Wolber: I think it's still in the spirit of what the piece is, not changing that at all, in fact I think in some ways it's strengthening the resonance.

WJN: It's not Sondheim lite. (Laughter)

Lewis: The other thing that's pared down is the orchestra. Jonathan Tunick did the original orchestration. He's been Sondheim's longtime orchestrator, has done all his major stuff. The Broadway minimum for that show was, I think, 26 musicians.

Wolber: We can't fit 26 people on the stage! (Laughter)

Lewis: So we're doing it with five, violin, viola, cello, clarinet and harp/celeste. It's taking the original concept of the orchestrations and trimming it down to a chamber ensemble.

Simmons: Ryan and I, because we are good musical theater nerds, we did lots of research and we found different lyrics for the songs that were either cut out of town or were added to for various revivals. Naz (Edwards), who's playing Desiree, found yet a different version, one verse, of "Send in the Clowns" that Sondheim wrote especially for Barbra Streisand. We also found in the movie version a totally different section of the overture, and a section for the young girl (who doesn't exist in the play) and so Ryan was gracious enough to weave in what we usually have with some of the new stuff we found. They really serve to encapsulate, especially in the overture, what each one of these characters is about. We had a great time finding those lyrics, deciding which ones to use, and then Ryan arranged them.

WJN: I read somewhere that "Send in the Clowns" was a last minute addition to the original show.

Lewis: All of his best ones are!

WJN: What I found amazing was not only that it was last minute, but also that Sondheim came up with it because he learned that the actress who originated the role, Glynis Johns, could in fact sing (which apparently he hadn't known) but that she had some vocal limitations, specifically that she couldn't hold long notes. So he goes and creates this gem with that constraint in mind. The common perception, I think, is that artists want boundless freedom to create, when in fact this masterpiece comes out of having to work within some pretty strict boundaries!

Wolber: I think that's true with most good artists. And it's part of why I think musicals that we produce here do so well, because we're forced to do something to them, make them more intimate—the arrangements, the casting—in the space that we have. There's no way that a performance here should be anything like a production that would happen at Lydia Mendelssohn or the Power Center. My thought about this stems from that pole in the old space. (Wolber points to a floor-to-ceiling black metal pole that used to be in front of the stage in the previous Network space, and is now tucked into the corner of the present lobby.) There's something lovely about that, because everybody had to deal with it; as a director, whether you consciously ignored it, or used it as something else, you were forced to deal with this limitation. That's a way of thinking and working that we brought with us [when we moved here]. That's one of the reasons why the pole is here, (Laughter) to remind us of that; to use the limitations to help you be more creative.

It's something that this team (pointing to Simmons and Mackenzie Lewis) is really, really good at. They've proved it here time and time again.

WJN: A Little Night Music is relatively early Sondheim, written nearly forty years ago. How do you see it fitting into Sondheim's body of work?

Lewis: It's interesting from a musical standpoint, in that it's not super characteristic of Sondheim at all. It's so lyrical and a lot of it is meant to be sung. It's sometimes referred to as more legit, in that it's a crossover. Opera houses do it, and I don't know what opera house would do any other Sondheim show. A lot of his stuff is meant for the Glynis Johns [type singer]. Writing a lot for the singer-singer is not what Sondheim does. So this show is interesting, because you don't even think of it as a Sondheim show until you look at the lyrics. Then you go, "Oh, totally Sondheim."

WJN: Both the range and the kind of technique you need to sing these songs is more operatic than Broadway.

Lewis: Yes, he generally goes for the actor singer, and this show is really the singer-singer show.

Wolber: That's true, but the lyrics and the intention, it's more like it's for the actor-singer-singer. Operas often…

Lewis: Discount the acting…

Wolber: Discount the acting; they sometimes are mostly about the music. Although this is way more about the music than many of his others, it also has a deep infusion of…we need performers.

Simmons: In the evolution of Sondheim stuff, it stands alone. It by far has more specific character driven lyrics and stream of consciousness lyrics, even than… Passion is probably the one that comes closest to each character's very specific inner thoughts. This one is by far, I think, the most human; it is the one I think that gets deepest into how people really think and how they really behave.

WJN: Sondheim's characters here are complex, and often ambivalent about the people they are in relationship with.

Simmons: One of the characters that we'vebeen talking about, Charlotte; she's very smart, she's very sarcastic, she quips and clevers and barbs, but then there's that scene, "Every Day a Little Death" where we find out that she really does love her husband—who is a no-goodnik like nobody's business—but she can't help it, she's in love. There's no other Sondheim where we get in that deeply, maybe a little bit in "Sweeney"; other than that this is the one that has the most of that.

WJN: Could you talk a little about the recurring theme of threes? Musically it's almost all waltzes, and thematically there are all sorts of triangles.

Lewis: Everything is either in three or has a subdivision of three. It's such a wonderful dance feeling that it creates, the waltz. There's this undulation and it adds to the sensuality of everything. For some people it's hard to get into that "three zone", that "waltz zone"; they always want to add that extra beat. (Laughter) But we've been fortunate that none of those people are in this cast. (Uproarious Laughter)

WJN: Waltzes can really travel. How are you managing to waltz on your not-so-big stage?

Simmons: So far, so good. I've been pleasantly surprised. But when they do circular waltzes I keep somebody in the middle so they know that they can't go too far from them, otherwise they'll go crashing into the scrims or the screens.

WJN: Monika Essen, who did the spectacular sets for your last show, The Glass Menagerie, is doing them for this show as well.

Simmons: She's amazing.

Wolber: One of the challenges of this piece is how do you accommodate all these people on the stage. It needs a lot of open space

Simmons: Monika has scrims that go in and out, we can silhouette from the back, and then projection screens that go in and out, and she's doing a lot of period things, cars, houses, that she's doing in sepia and hand painting them. It goes with the concept, which is straight from her—I won't even try to take credit for it—that we're starting out with family pictures, there's a beautiful camera, and when it takes a picture we see the projection of that picture. She's made every foot [of the stage] efficient.

Lewis: This whole cast is really amazing. They're all top notch. Auditions and callbacks were really fun because there were so many great people to be able to choose from. At one point we had two casts. One cast would have taken it in one direction, and one cast we thought would take it in another direction.

Simmons: We get to go to work every day with these people. With this cast, not only are they the best actors and singers, but they're just really, really nice people; not just nice, like lovely people. And so it's a joy coming to rehearsals

WJN: It makes a difference.

Simmons: It really does. ■

A Little Night Music runs through December 30th at the Performance Network.

December 2012

Saturday 1

Torah Study with Rabbi: TBE. 8:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chanukah Bazaar: TBE Sisterhood. 9 a.m.–3 p.m.

Mindfulness Meditation: BIC. 9:30 a.m.

Learner's Service: AARH. Monthly sessions held at the JCC and led by rabbinic intern Aura Ahuvia who guides participants through the historical, geographical and political traditions of the Saturday morning service. This month's session will explore the Amidah and how to make it relevant. For information, visit www.aarecon.org or call 445-1910. 10 a.m.–noon.

Shabbat services: *See listing at end of calendar.*

Sunday 2

Fundraiser: JCC ECC. Vouchers available at JCC or printout from www.jccannarbor.org for use at Barnes and Noble. *Through December 9.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Chai'Nukah Party: Ann Arbor ORT. Bring $18 (chai) donation to ORT America and a new, wrapped gift valued no more than $15 for gift exchange. Mira Sussman and Diane Fenske of Jewish Family Services will speak. Community Room of Nature Cove Condominiums, 2115 Nature Cove Court. RSVP to Fran Martin at maizenblue@comcast.net. Rides available on request. 2–4 p.m.

Chanukah Bazaar: TBE Sisterhood. 3–7:30 p.m.

"Ann Arbor to Daugavpils: A Family Journey:" BIC. Led by Rabbi Dobrusin. 7 p.m.

Monday 3

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Women's Torah Study: TBE. With Cantor Rose. For information, contact cantorannie@gmail.com. 7 p.m.

Basic Judaism: TBE. For information or to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org. 7–8:30 p.m.

Tuesday 4

The Kabbalah of You: Chabad. Discover new depths of meaning with an impact on all aspects of existence, including joy, contentment, courage, self-control, a meaningful relationship to God, and relationships with others. 9:30 a.m. and 7:30 p.m.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 11 a.m.; Dairy Lunch Buffet, $3, Noon. Mah-Jongg, 1 p.m.

Hebrew 104: TBE. 6:15–7:15 p.m.

Hebrew 101: TBE. 7:15–8:15 p.m.

Spirituality Book Club: TBE. Evening book club session focusing on third book of the year, *Spiritual Envy: An Agnostic's Quest,* by Michael Krasny. For information, contact Cantor Annie Rose at cantorannie@gmail.com. 7:30—8:30 p.m.

The "Other" in Jewish Tradition: Challenges and Opportunities: BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Topics in Jewish Law: Ann Arbor Orthodox Minyan. Led by Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. This semester's discussions will explore relationship between science and *halakha*, the commandments of the Torah in light of rational inquiry and investigation – or as rabbis of the middle ages termed it, the relationship between revelation and reason. 8–9:15 p.m.

Wednesday 5

Lunch and Learn: BIC. Noon.

Weekly Musical Meditations: TBE. Cantor Annie Rose and John Goodell, St. Clare's Music Director. 6:15–7:15 p.m.

Hebrew 103: TBE. 6:30–7:30 p.m.

Thursday 6

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Spirituality Book Club: TBE. Lunchtime book club session focusing on third book of the year, *Spiritual Envy: An Agnostic's Quest,* by Michael Krasny. For information, contact Cantor Annie Rose at cantorannie@gmail.com. Noon–1 p.m.

Lunch and Monthly Birthday Celebration: JCC Seniors. Birthday celebration for all with November birthdays. Bring family and friends for lunch and birthday cake. 12:30 p.m.

Presentation: JCC Seniors. Diane Fenske, Geriatric Service Coordinator of Jewish Family Services will present a program on the programs and services of the JFS. 1 p.m.

Tradition and Change: BIC. "How the Conservative Movement's Rabbis Interpret Jewish Law." 8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 7

Tot Shabbat: JCC. Parents, grandparents, caregivers and toddlers all welcome to celebrate, sing songs, make Challah and have fun. 11:30- a.m. –12:30 p.m.

Yiddish Open House: JCC. 1:30–3 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. SAC Human Rights Shabbat Services with Kol Halev at 7:30 p.m.

First Friday Shabbat: JCS. Once a month gathering to welcome Shabbat with songs, candle lighting, wine and challah. Followed by a short thematic program in which members of the congregation offer their thoughts. Dinner and socializing after the service. Children always welcome. Held in the lounges of the JCC. Dinner is $10 per person or $25 for a family of four. RSVP online at www.jewishculturalsociety.org. 6:30–9 p.m.

Human Rights Shabbat: BIC. Kabbalat Shabbat Service at 7:30 p.m. Oneg and presentation entitled "Concern for Human Rights as a Reflection of our Jewish Theology: How the Words of Abraham Joshua Heschel Inspire Us Today," at 8:15 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 8

Torah Study with Rabbi: TBE. 8:50 a.m.

Chapel Service: TBE. 10 a.m.

Morning Services: BIC. Kehillat Shabbat for 3rd–5th Grade at 11 a.m. Mini Minyan for K–2nd Grade at 11:15 a.m. Tot Shabbat at 11:15 a.m.

Shabbat Services: AARH. Interactive community service features music, singing, modern English readings alongside the traditional prayers and thought provoking Torah discussion led by rabbinic intern Aura Ahuvia. To get involved, contact aura613@gmail.com or visit www.aarecon.org. At the JCC from 10 a.m. –12:30 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 9

Planning Meeting: BIC Men's Club. 9:30 a.m.

Preschool Session: JCS. Session 4 of the preschool class will learn about Hanukkah and then attend the JCS Hannukah celebration. At the JCC. 10 a.m.–Noon

Hanukkah Celebration: JCS. Family oriented program featuring candle lighting, singing and dancing, bounce houses, games and a Hanukkah Shop where kids can purchase gifts for a nominal fee for family and friends. Also lots of latkes. 10:30 a.m.–Noon.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Hanukkah Lights and Latkes: AARH. Celebration at the JCC with communal lighting of chanukiah, homemade latkes and holiday treats. Bring chanukiah and candles. Phone 445-1910 to RSVP by December 6 or email Jennifer Cohen via www.aarecon.org/contact-us. 4–7 p.m.

Latke Party: Chabad. Gala annual celebration with lighting of largest outdoor Hanukkah menorah of Washtenaw County. 7 p.m.

Monday 10

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Basic Judaism: TBE. For information or to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org. 7–8:30 p.m.

Tuesday 11

The Kabbalah of You: Chabad. Discover new depths of meaning with an impact on all aspects of existence, including joy, contentment, courage, self-control, a meaningful relationship to God, and relationships with others. 9:30 a.m. and 7:30 p.m.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session.11 a.m.; Dairy Lunch Buffet, $3, Noon. Mah-Jongg. 1 p.m.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

The "Other" in Jewish Tradition: Challenges and Opportunities: BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Topics in Jewish Law: Ann Arbor Orthodox Minyan. Led by Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. This semester's discussions will explore relationship between science and *halakha*, the commandments of the Torah in light of rational inquiry and investigation – or as rabbis of the middle ages termed it, the relationship between revelation and reason. 8–9:15 p.m.

Wednesday 12

Family Hanukkah Celebration: BIC. 6 p.m.

Weekly Musical Meditations: TBE. Led by Cantor Annie Rose and John Goodell, St. Clare's Music director. 6:15–7:15 p.m.

Men's Torah Study: TBE. Meets twice a month for evening of learning. Refreshments served. For information, contact Roger Stutesman at rgstutesman@sbcglobal.net. 7:30 p.m.

Thursday 13

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Presentation: JCC Seniors. A registered nurse from Care Response will provide free blood pressure checks at 12:30 p.m.

"Jewish Lessons My Grandmother (and Lucy Ricardo) Taught Me:" JCC Seniors. Rabbi Robert Dobrusin will discuss memories of his grandmother and how a chance encounter with her led to his love of classic TV situation comedies and the lessons they can teach us all. 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 14

Tot Shabbat: JCC. Parents, grandparents, caregivers and toddlers all welcome to celebrate, sing songs, make Challah and have fun. 11:30- a.m. –12:30 p.m.

Rabbi Levy's Lunch and Learn: TBE. Informal Discussion. Bring lunch. Noon–1 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shalom Dinner at 6:30 p.m. Chanukkah Family Shabbat Service with Youth Choir, Middle School Shir Chadash and High School Shir Chadash at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 15

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Sixth Grade Shabbat Service: BIC. 9:30 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 16

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Gan Katan (Preschool): BIC. 10 a.m.

Calendar

Adult Education: JCS. Inaugural class of the "Jewish Heroes and Heroines" series held at the JCC. Larry Kuperman will present a session on "Hannah Senesh, Jewish Poet and Freedom Fighter." 10–Noon.

Bar/Bat Mitzvah Family Series: BIC. Seventh Grade Bar/Bat Mitzvah Series. 10:30 a.m.

Monday 17

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Basic Judaism: TBE. For information or to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org. 7–8:30 p.m.

Beit Café: TBE. Adult Education Night. For information, contact Rabbi Lisa Delson at ldelson@templebethemeth.org. 7–9 p.m.

Jewish Mama's Group: JCC. Course on how to raise self-reliant, compassionate and ethical children. Participants will explore issues and gain insights from other moms while reading and discussing *The Blessing of the Skinned Knee* by Wendy Mogul. Led by JCC Director of the Department of Early Childhood, Youth and Family Programming, Noreen DeYoung. For information or to register, contact noreendeyoung@jccfed.org. *Also January 21 and February 18.*

Tuesday 18

The Kabbalah of You: Chabad. Discover new depths of meaning with an impact on all aspects of existence, including joy, contentment, courage, self-control, a meaningful relationship to God, and relationships with others. 9:30 a.m. and 7:30 p.m.

Jewish Mama's Group: JCC. Course on how to raise self-reliant, compassionate and ethical children. Participants will explore issues and gain insights from other moms while reading and discussing *The Blessing of the Skinned Knee* by Wendy Mogul. Led by JCC Director of the Department of Early Childhood, Youth and Family Programming, Noreen DeYoung. For information or to register, contact noreendeyoung@jccfed.orgorphone971-0990.10–11a.m. *Also January 22 and February 19.*

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session. 11 a.m.; Dairy Lunch Buffet, $3, Noon. Mah-Jongg. 1 p.m.

The "Other" in Jewish Tradition: Challenges and Opportunities: BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Topics in Jewish Law: Ann Arbor Orthodox Minyan. Led by Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. This semester's discussions will explore relationship between science and *halakha*, the commandments of the Torah in light of rational inquiry and investigation – or as rabbis of the middle ages termed it, the relationship between revelation and reason. 8–9:15 p.m.

Wednesday 19

Lunch and Learn: BIC. Noon.

Weekly Musical Meditations: TBE. Led by Cantor Annie Rose and John Goodell, St. Clare's Music Director. 6:15–7:15 p.m.

Thursday 20

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Presentation: JCC Seniors. Mary Schlitt of Food Gatherers will speak about her the local nonprofit agency. 1 p.m.

Thirsty Third Thursday: BIC Men's Club. 8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 21

Tot Shabbat: JCC. Parents, grandparents, caregivers and toddlers all welcome to celebrate, sing songs, make Challah and have fun. 11:30-a.m.–12:30 p.m.

Rabbi Levy's Lunch and Learn: TBE. Informal Discussion. Bring lunch. Noon–1 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Birthday and Anniversary Shabbat Service at 7:30 p.m.

Friday Night Dinner: BIC. Chinese Dinner at 7 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 22

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 23

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Monday 24

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Overnight Homeless Shelter: BIC. Program begins.

Tuesday 25

The Kabbalah of You: Chabad. Discover new depths of meaning with an impact on all aspects of existence, including joy, contentment, courage, self-control, a meaningful relationship to God, and relationships with others. 9:30 a.m. and 7:30 p.m.

December Movie Outing: TBE. Viewing of the film, *E.T. The Extra Terrestrial,* at the Michigan Theater. 10 a.m.–1 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Wednesday 26

Winter Camp: JCC. Planned activities include trip to Rolling Hills County Park, swimming, Teddy Bear Factory and Pioneer Day, plus a visit from Leslie Science Center. Details at www.jccannarbor.org. For information, contact Noreen DeYoung at noreendeyoung@jccfed.org or by phone at 971-0990. 7:30 a.m.–6 p.m. *Also December 27, 28; January 2–4.*

Thursday 27

Winter Camp: JCC. *See December 26.*

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Presentation: JCC Seniors. Kathy Koehler of Alpha House will be presenting on the background, sponsors and people who benefit from that organization. 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 28

Winter Camp: JCC. *See December 26.*

Tot Shabbat: JCC. Parents, grandparents, caregivers and toddlers all welcome to celebrate, sing songs, make Challah and have fun. 11:30- a.m. –12:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.

Fourth Friday Shabbat Service: AARH. Musical Kabbalat Shabbat services held at the JCC and open to all. Led by rabbinic intern Aura Ahuvia. Services followed by vegetarian potluck dinner. Pizza nosh for children before services from 6 p.m. Childcare provided during services from 6:15–7:30 p.m. Reservations preferred, especially for pizza and childcare. Contact Jennifer Cohen at www.aarecon.org/contact-us or phone 445-1910. 6–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 29

Shabbat services: *See listing at end of calendar.*

Sunday 30

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Monday 31

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

January 2013

Tuesday 1

Wednesday 2

Winter Camp: JCC. Planned activities include trip to Rolling Hills County Park, swimming, Teddy Bear Factory visit and Pioneer Day, plus a visit from a staff member of the Leslie Science Center. Details at www.jccannarbor.org. For information, contact Noreen DeYoung at noreendeyoung@jccfed.org or by phone at 971-0990. 7:30 a.m.–6 p.m. *Also January 3, 4.*

Weekly Musical Meditations: TBE. Cantor Annie Rose and John Goodell, St. Clare's Music Director. 6:15–7:15 p.m.

Thursday 3

Winter Camp: JCC. Planned activities include trip to Rolling Hills County Park, swimming, Teddy Bear Factory and Pioneer Day, plus a visit from Leslie Science Center. Details at www.jccannarbor.org. For information, contact Noreen DeYoung at noreendeyoung@jccfed.org or by phone at 971-0990. 7:30 a.m.–6 p.m. *Also January 4.*

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Spirituality Book Club: TBE. Lunchtime book club session focusing on fourth book of the year, *Twelve Steps to a Compassionate Life,* by Karen Armstrong. For information, contact Cantor Annie Rose at cantorannie@gmail.com. Noon–1 p.m.

Lunch and Monthly Birthday Celebration: JCC Seniors. Birthday celebration for all with January birthdays. Bring family and friends for lunch and birthday cake. 12:30 p.m.

Presentation: JCC Seniors. Rabbi Lisa Delson from Temple Beth Emeth will speak on "Kishke, Latke, Matzah: Why Jews Love Food." 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 4

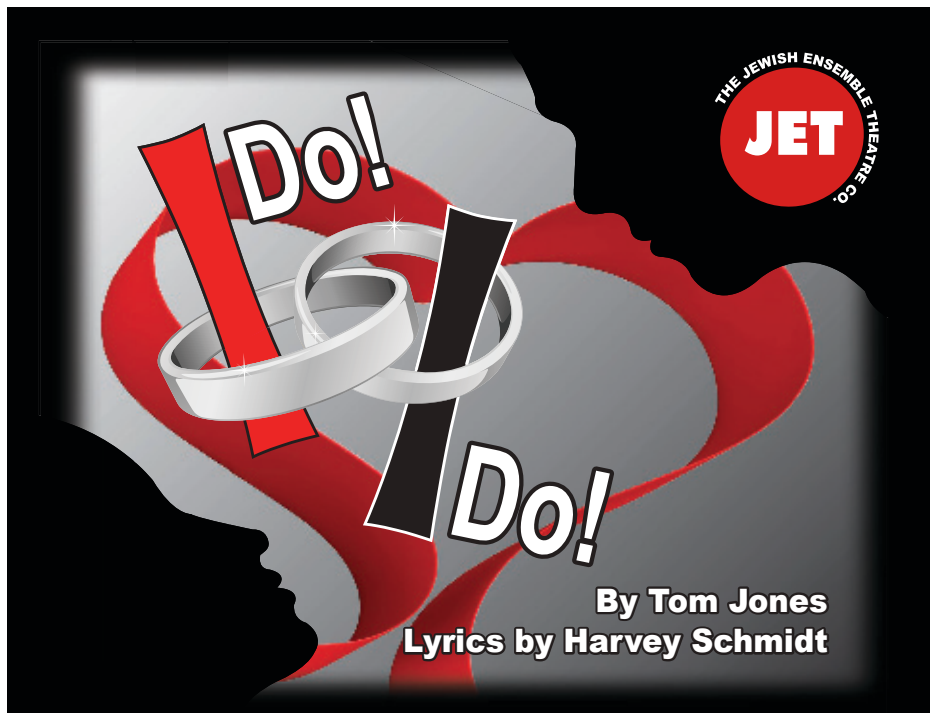
Winter Camp: JCC. Planned activities include trip to Rolling Hills County Park, swimming, Teddy Bear Factory and Pioneer Day, plus a visit from Leslie Science Center. Details at www.jccannarbor.org. For information, contact Noreen DeYoung at noreendeyoung@jccfed.org or by phone at 971-0990. 7:30 a.m.–6 p.m. *January 2–4.*

Rabbi Levy's Lunch and Learn: TBE. Informal Discussion. Bring lunch. Noon–1 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Shabbat Services at 7:30 p.m.

First Friday Shabbat: JCC. Once a month gathering to welcome Shabbat with songs, candle lighting, wine and challah. Followed by a short thematic program in which members of the congregation offer their thoughts. Dinner and socializing after the service. Children always welcome. Held in the lounges of the JCC. Dinner is $10 per person or $25 for a family of four. RSVP online at www.jewishculturalsociety.org. 6:30–9 p.m.

Friday evening services: *See listing at end of calendar.*



By Tom Jones
Lyrics by Harvey Schmidt

December 5-31, 2012

Directed by Mary Bremer

Is marriage a bed of roses or of nails? Well, in *I Do! I Do!* - the lovely two-character musical by the creators of *The Fantasticks* - each song offers a snapshot of an archetypal marital situation with all its hilarity and angst: the honeymoon, the first child, the first quarrel, you name it (you may have lived it!) The original production starred Mary Martin and Robert Preston in 1966 and ran for almost 600 performances, and it still seems simultaneously traditional and brand new.

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Holiday Pops

concert

December 7

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Mozart

BIRTHDAY BASH

January 19, 8:00 p.m.
Michigan Theater

featuring Wolfgang Amadeus Mozart's

Symphony No. 35 in D major, K. 385, The "Haffner"
Violin Concerto No. 3 in G major, K. 216
La Clemenza di Tito Overture, K. 527
Serenade No. 6 in D major, K. 239

also featuring Leopold Mozart's

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with special guests

William Campbell
A²SO Principal Trumpet, Soloist

Yehonatan Berick
Violin

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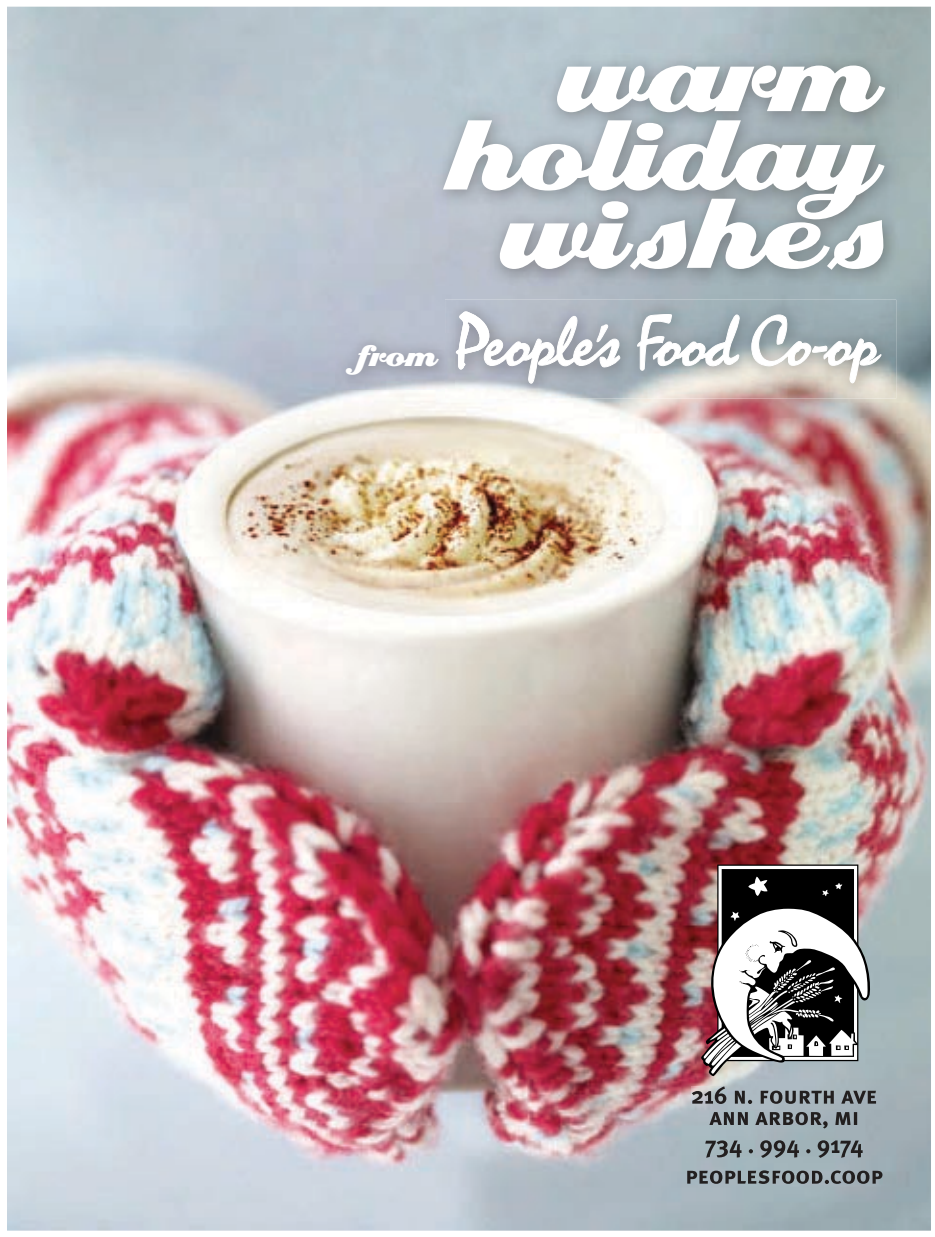

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Calendar

Saturday 5

Torah Study with Rabbi: TBE. 8:50 a.m.

Chapel Service: TBE. 10 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 6

Social Action Committee Meeting: BIC Men's Club. 10 a.m.

Adult Education: JCS. Adult Education and Schmooze event, hosted by JCS Board. 10 a.m. –Noon.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Monday 7

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Women's Torah Study with Cantor Rose: TBE. For information, contact Cantor Annie Rose at cantorannie@gmail.com. 7–8 p.m.

Basic Judaism: TBE. For information or to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org. 7–8:30 p.m.

Tuesday 8

The Kabbalah of You: Chabad. Discover new depths of meaning with an impact on all aspects of existence, including joy, contentment, courage, self-control, a meaningful relationship to God, and relationships with others. 9:30 a.m. and 7:30 p.m.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session.11 a.m.; Dairy Lunch Buffet, $3, Noon. Mah-Jongg. 1 p.m.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Spirituality Book Club: TBE. Evening book club session focusing on fourth book of the year, *Twelve Steps to a Compassionate Life*, by Karen Armstrong. For information, contact Cantor Annie Rose at cantorannie@gmail.com. 7:30–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Topics in Jewish Law: Ann Arbor Orthodox Minyan. Led by Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. 8–9:15 p.m.

Wednesday 9

Weekly Musical Meditations: TBE. Led by Cantor Annie Rose and John Goodell, St. Clare's Music director. 6:15–7:15 p.m.

Men's Torah Study: TBE. Meets twice a month for evening of learning. Refreshments served. For information, contact Roger Stutesman at rgstutesman@sbcglobal.net. 7:30 p.m.

Thursday 10

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news

items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Presentation: JCC Seniors. A registered nurse from Care Response will provide free blood pressure checks at 12:30 p.m. followed by a presentation at 1 p.m. by Doris Sperling, founder of the Family Learning Institute.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 11

Rabbi Levy's Lunch and Learn: TBE. Informal Discussion. Bring lunch. Noon–1 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6 p.m. Shalom Dinner at 6:30 p.m. Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 12

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.

Shabbat Services: BIC. Shabbat Limmud at 9 a.m. Sweatshirt Shabbat Service followed by a Cholent Kiddush at 9:30 a.m. Kehillat Shabbat for 3rd through 5th Grade at 11 a.m. Mini Minyan for K–2nd Grade at 11:15 a.m. Tot Shabbat at 11:15 a.m.

Chapel Service: TBE. 10 a.m.

Celebration of Noreen DeYoung's 25 Years of Service: JCC. The celebration will reunite JCC founders, former members of JCC Boards of Directors and preschool parents and their children from the past quarter century. Current preschool families will host the event. The program will begin with Havdalah, followed by memories from former students in commemoration of DeYoung's 25 years of service to the JCC. $36/family; $18/person. Net proceeds will help support a variety of ventures including need-based scholarships for preschool. For information, contact 971-0990. 5:30–9 p.m.

Melave Malka Series: AAOM. Winter evening presentations, after Shabbat ends, followed by socializing and comfort food. Tonight's topic is "Israeli Film," presented by Professor Marc Bernstein, coordinator of the program in Hebrew and Israeli Culture at Michigan State University. 8 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 13

Beth Israel Café: BIC Women's League. 9:30 a.m.

Gan Katan: BIC. Preschool. 10 a.m.

Preschool: JCS. Fifth session of preschool will learn about Tu B'Shvat. 10 a.m.–Noon.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Monday 14

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Basic Judaism: TBE. For information or to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org. 7–8:30 p.m.

Tuesday 15

The Kabbalah of You: Chabad. Discover new depths of meaning with an impact on all aspects of existence, including joy, contentment, courage, self-control, a meaningful relationship to God, and relationships with others. 9:30 a.m. and 7:30 p.m.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session. 11 a.m.; Dairy Lunch Buffet, $3, Noon. Mah-Jongg. 1 p.m.

Hebrew 104: TBE. 6:15–7:15 p.m.

Hebrew 101: TBE. 7:15–8:15 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Topics in Jewish Law: Ann Arbor Orthodox Minyan. Led by Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. 8–9:15 p.m.

Wednesday 16

Weekly Musical Meditations: TBE. Led by Cantor Annie Rose and John Goodell, St. Clare's Music Director. 6:15–7:15 p.m.

Hebrew 103: TBE. 6:30–7:30p.m.

Thursday 17

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Presentation: JCC Seniors. Eileen Freed will present "Tales from Down Under," sharing stories and photos from her trip to Australia. 1 p.m.

Thirsty Third Thursday: BIC Men's Club. 8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 18

Rabbi Levy's Lunch and Learn: TBE. Informal Discussion. Bring lunch. Noon–1 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with Kol Halev at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 19

Sixth Grade Shabbat Program: BIC. 9:30 a.m.

Learner's Service: AARH. Fifth of ten monthly sessions led by rabbinic intern Aura Ahuvia with interactive discussions on Jewish historical, geographical and political traditions. This month's theme is "postures toward God. Participants will explore the origins of standing, sitting and bowing during the service, discuss their significance and try out tools to deepen the meaning. Visit aarecon.org or phone 445-1910 for more information. At the JCC. 10 a.m.–noon.

Annual Quiz Night: BIC. 7 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 20

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Monday 21

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing*.

Women's Torah Study with Cantor Rose: TBE. For information, contact Cantor Annie Rose at cantorannie@cantorannie@gmail.com. 7–8 p.m.

Tuesday 22

The Kabbalah of You: Chabad. Discover new depths of meaning with an impact on all aspects of existence, including joy, contentment, courage, self-control, a meaningful relationship to God, and relationships with others. 9:30 a.m. and 7:30 p.m.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session. 11 a.m.; Dairy Lunch Buffet, $3, Noon. Mah-Jongg. 1 p.m.

Hebrew 104: TBE. 6:15–7:15 p.m.

Hebrew 101: TBE. 7:15–8:15 p.m.

Topics in Jewish Law: Ann Arbor Orthodox Minyan. Led by Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. 8–9:15 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Wednesday 23

Weekly Musical Meditations: TBE. Led by Cantor Annie Rose and John Goodell, St. Clare's Music Director. 6:15–7:15 p.m.

Hebrew103: TBE. 6:30–7:30p.m.

Men's Torah Study: TBE. Twice monthly evening of learning. Refreshments served. For information, contact Roger Stutesman at rstutesman@sbcglobal.net. 7:30 p.m.

Fruit Treats for Tu B'Shevat: TBE. Presented by Revital Malamud at the home of Esther Goldstein. Limited spaces. $10/per person. Email goblue1800@gmail.com to reserve. 7:15–9 p.m.

Thursday 24

SPICE: JCC Seniors. Energy Exercise with Maria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Presentation: JCC Seniors. Lauren Zinn, founder of Zinn House, a Jewish interfaith organization, will present, "The Dramatic Changes in the Religious Landscape Between Judaism and Other Religions." 1 p.m.

Lecture: JCC. "Holocaust in the Soviet Union," presented by Professor Zvi Gitelman on International Holocaust Day. For information, phone 971-0990. 4 p.m.

Adult Education: JCC. First of a four-session course, "A (Non-traditional) Taste of (Traditional) Text," taught by Aviva Panush. Four session class fee is $50 for JCC members; $70/non-members. For information, contact Karen Freedland at 971-0990 or email karenfreedland@jccfed.org. 7–8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 25

Rabbi Levy's Lunch and Learn: TBE. Informal Discussion. Bring lunch. Noon–1 p.m.

Friday Night Lights: BIC. Service at 6 p.m. Dinner at 7 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Birthday and Anniversary Shabbat Service at 7:30 p.m.

Fourth Friday Shabbat Service: AARH. Musical Kabbalat Shabbat services held at the JCC and open to all. Led by rabbinic intern Aura Ahuvia. Services followed by vegetarian potluck dinner. Pizza nosh for children before services from 6 p.m. Childcare provided during services from 6:15–7:30 p.m.. Reservations preferred, especially for pizza and childcare. Contact Jennifer Cohen at www.aarecon.org/contact-us or phone 445-1910. 6–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 26

Torah Study with Rabbi: TBE. 8:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 27

Volunteer Appreciation Brunch: BIC. 10 a.m.

Sixth Grade Bar/Bat Mitzvah Family Series: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Monday 28

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Basic Judaism: TBE. For information or to register, contact Rabbi Lisa Delson at ldelson@templebethemeth.org. 7–8:30 p.m.

Tuesday 29

The Kabbalah of You: Chabad. Discover new depths of meaning with an impact on all aspects of existence, including joy, contentment, courage, self-control, a meaningful relationship to God, and relationships with others. 9:30 a.m. and 7:30 p.m.

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Topics in Jewish Law: Ann Arbor Orthodox Minyan. Led by Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. 8–9:15 p.m.

Wednesday 30

Weekly Musical Meditations: TBE. Cantor Annie Rose and John Goodell, St. Clare's Music Director. 6:15–7:15 p.m.

Hebrew 103: TBE. 6:30 p.m.–7:30 p.m.

Thursday 31

SPICE: JCC Seniors. Energy Exercise with Ma

ria Farquhar, $4 per session, 10 a.m. Current Events with Heather Dombey. Bring news items of interest for group discussion. 11 a.m. Dairy Lunch Buffet, $3. Noon. Special events and presentations at 1 p.m.

Presentation: JCC Seniors. Featuring Rabbi Blumenthal of Temple Beth Israel. 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m., followed by tot dinner. Sukkat Shalom service at 6:30 p.m. for "tot grads," preceded by dinner. Shira at 6:30 p.m. Oneg for Tot and Sukkat Shalom families at 7 p.m. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Learners' Service held first or second Saturday each month at the JCC from 10 a.m.–noon. Traditionally-based, with music plus a lengthy Torah discussion. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed phone numbers and addresses of organizations:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
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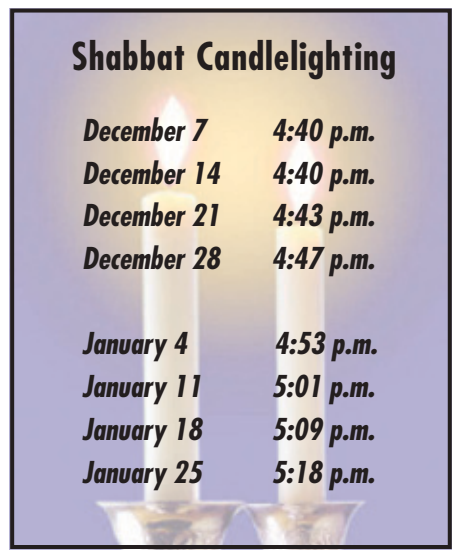

Prenatal whole genome sequencing technology raises ethical questions

By Joel N. Shurkin

BALTIMORE (JTA) – Expectant mothers long have faced the choice of finding out the gender of their child while still in the womb. But what if parents could get a list of all the genes and chromosomes of their unborn children, forecasting everything from possible autism and future genetic diseases to intelligence level and eye color?

The technology to do just that–prenatal whole genome sequencing, which can detect all 20,000 to 25,000 genes in the genome from fetal blood present in the mother's bloodstream–is already in laboratories. While not yet available in clinical settings because of the cost, once the price falls below $1,000 it is likely to become common, according to a report by the Hastings Center, a nonpartisan bioethics research institute.

With it will come a host of Jewish ethical dilemmas. "We need a serious set of conversations about the implications of this new technology," said Peter Knobel, a Reform rabbi who teaches bioethics at the Spertus Center in Chicago and is the senior rabbi at the city's Temple Sholom.

How will parents react to a pregnancy destined to produce a child with an unwanted condition? What do parents do when genetic sequencing shows a predisposition for a deadly disease but not a certainty of it? What about diseases not curable now but which may be cured by the time the child reaches adulthood? When, if ever, is the right time to tell a child he or she has a genetic predisposition toward a particular disease?

It likely will be the most contentious social issue of the next decade, predicts Arthur Caplan, director of the Division of Medical Ethics at NYU Langone Medical Center."Anyone who thinks that information that could lead to abortion isn't going to be controversial has been asleep since Roe v. Wade," Caplan said.

According to Orthodox Judaism's interpretations of Jewish law, abortion is permissible only when the mother's health is at risk. The Conservative movement agrees, but its position includes other exceptions.

"Our real concern will be massive increases in the number of abortions," said Rabbi Moshe Tendler, professor of bioethics at Yeshiva University. "You have a young couple, 22, 23, 24 years old, and they don't plan to have more than two or three children. Why take a defective child? I call it the perfect baby syndrome. The perfect baby does not exist."

Rabbi Avram Reisner, a bioethicist on the Conservative movement's Committee of Law and Standards, says abortion by whim is clearly prohibited.

"Judaism is not pro-life," said Reisner, the spiritual leader at Congregation Chevrei Tzedek in Baltimore. "Jewish law allows abortion. And it is not pro-choice. It is concerned with managing the health of the mother. It does not support abortion as a parental whim."

The Reform movement, though adamantly pro-choice, has a similar position. "Abortion should not take place for anything other than a serious reason," said Knobel of the Spertus Institute, "hopefully in consultation with a religious or ethical adviser."

As far as Jewish ethics are concerned, prenatal whole genome sequencing has some elements in common with current genetic testing. Embryos of Ashkenazi Jews routinely are tested for such diseases as Tay-Sachs and the breast cancer genes BRCA–two illnesses disproportionately common among Ashkenazim.

In haredi Orthodox communities where arranged marriages are common, matchmakers routinely consult databases that hold genetic information anonymously to see whether a match would face a genetic obstacle. That practice, and genetic testing during pregnancy, has practically eliminated Tay-Sachs disease in the American Ashkenazi community, according to Michael Broyde, professor at the Emory University law school and a member of the Beth Din of America, an Orthodox rabbinical court.

The difference between prenatal sequencing and current genetic testing is the amount of information and its usefulness. Current tests look for specific genetic disorders. Prenatal sequencing is a fishing expedition, looking at everything.

At present, the information is of limited use. No one knows what 90 percent of genes do, and it usually takes more than one gene to do anything. Furthermore, genes are not destiny: Just because one has the genes for certain diseases, such as coronary heart disease, does not mean one will get it.

"All genetic stuff is probabilistic," Caplan said. Some say that raises the question of whether Jews should be undergoing genome sequencing at all. "Just because you can get the whole genome, why do that?" asked Rabbi Elliot Dorff, chairman of the Conservative movement's Committee on Law and Standards. "How much do you want to find out and how much do you want to share with the couple, and later with the child? Just because you can doesn't mean you should."

The operative question, he notes, is whether it will cure or detect a serious disease. "With all questions of this type, the law doesn't ask how something is being done; it asks what we are accomplishing," Broyde said. "If sequencing makes people healthier, it's a good thing. If it's going to make people ill, it's sinning."

Knobel says, "We need what I call an ethics of anticipation. We need a serious set of conversations about the implications of using the new technology, about how we can understand the values and ethics and come to grips with what it means in the long term." ■

Vitals

Mazel tov

Liam Driscoll on his bar mitzvah, December 1.
Sam Sugerman on his bar mitzvah, December 1.
Sarah Sherrick on her bat mitzvah, December 8.
Isabel Ratner on her bat mitzvah, December 15.
Jacob Segal on his bar mitzvah, December 15.
Olivia Shulman on her bat mitzvah, January 26.
Paul Share and Susan Funkenstein on the birth of their son, Ezra Isaac.
Steven and Penny Goldstein on the marriage of their daughter, Alana, to Robert Jacobs.
Scott Hershovitz and Julie Kaplan Hershovitz on the birth of their son, Hank Elliot Hershovitz.
Richard and Eve Primus on the birth of their daughter, Talia Anne Primus.
Jamie and Warren Tauber on the birth of their daughter, Emma Rose, on October 12.
Amy and David Mayer on the birth of their son, Caleb, on October 22.

Condolences

Charlene Zand on the death of her brother, Alan Rooth, September 26.
Michelle Elford on the death of her father, Dr. Milton Elford, October 28.
Bonnie Sorkin on the death of her mother, Roslyn Garfinkel, November 9.

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